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THE AFGHAN PAPERS.

THE "voluminous" papers which, according to Lord Beaconsfield, have so overtaxed the resources of British typography, are at last in the hands of the public, and they have already been criticised in tones so utterly diverse as to afford another and most striking confirmation of the old adage, that men see in things what they themselves bring to them. It is our fate, perhaps, to afford another illustration of the same truth; and, therefore, we shall at once accept the situation, and say what it is that we bring to this study. Generally speaking, there are two possible points of view; and according as one or other is accepted the impression made by these papers will be different, and, indeed, opposite. We may assume that the whole world was made for us as a nation, or that we were made for the whole world. We may look upon India as a possession flattering to our pride, or as a vast responsibility demanding the highest efforts of our superior civilisation, and the most sober self-control to guard and develop its resources. We may assume our right to extend our rule as far as we choose toward the north, while we deny that of Russia to extend hers toward the south; or we may feel that while we have a mission in Hindostan, Russia may very possibly have a mission in Central Asia. We may make it an axiom that the measure of our right over a weak barbarian is our interest and power, or we may think that in dealing with him our first care should be to maintain our superior morality. For our part we have no hesitation about adopting the second alternative in every case; and, therefore, we feel the story of our dealings with the Ameer as told in these papers to be humiliating and disgraceful.

Not but that the story has its good parts. Nor are these confined to the government of one party alone. From 1863, down even to the beginning of 1875, the policy of all Viceroys and their superiors at home was fairly consistent with the fundamental principle laid down by Lord Cranbrook, but on which the remainder of his despatch is so strange a comment—that the true aim for the Indian Government should be the maintenance on the north-western frontier of an "independent, friendly power." One and all declined to meddle in the internal conflicts of Afghanistan, while they declared themselves ready to recognise any ruler whom the people themselves acknowledged by the practical test of obedience. All agreed that in view of the southward progress of Russia it was of considerable importance to encourage in the Ameer a habit of inclining to England rather than to

her possible rival; but, also, they were substantially agreed that the annexation of Afghanistan, or its reduction to a feudatory province was not desirable, and therefore that no pressure should be put upon the Ameer inconsistent with his real independence. In pursuance of this policy, Lord Mayo gave in 1869 a promise, which, in our view, distinctly committed the honour of the nation to his engagement, that no European envoy should be forced on the Ameer against his will. It is true that he was difficult to manage and often unreasonable in his demands, but the results of justice and patience were well summed by Lord Northbrook in 1875. "We already see," he said, "the fruits of the conciliatory policy which has been pursued since 1869 in the consolidation of the Ameer's power and the establishment of a strong government on our frontier." But, unfortunately, these words formed part of a protest against an important and, indeed, a fundamental change of policy inaugurated by a despatch of Lord Salisbury, dated the 22nd of January, 1875. Then for the first time, in utter disregard of Lord Mayo's undertaking, a disposition was shown to force upon Shere Ali a British envoy, who, in the view of the Afghans, would be the representative of British suzerainty. The whole history turns upon this point. If this was a right and just thing to do, then the Jingo case against Shere Ali may be proved; but if it was a breach of faith on our part, if it was difficult or impossible for him to allow, and well calculated to arouse the suspicions of a semi-barbarous potentate, who felt the upper and nether millstone closing in upon him, then no after events, no intrigues of Russia, no submission of the Afghan to their threats or blandishments, can possibly free the policy adopted since that date of the guilt of innocent blood.

A more tractable Viceroy than Lord Northbrook was secured in Lord Lytton, who went out in 1876, and from that time the fate of the Ameer was sealed. The new policy naturally inclined him towards Russia, whose advances he had previously dreaded. And the threats of war, hurled at Russia by Guildhall and other speeches, inevitably suggested to the emissaries of the Czar the necessity for taking advantage of the opportunity. How the Russian mission got into Cabul has not been explained. It appears probable that it was faintly resisted, but that it disregarded the prohibition. That the Russians are adepts in the use of flattery and corruption, we do not for a moment deny. That they broke their pledge not to interfere in Afghanistan is too true. But their excuse is that they were threatened with war. And, at any rate, we, after breaking Lord Mayo's promise made on our account, are scarcely in a position to fling the first stone at her. But no; we prefer to attack the victim of her guile, inasmuch as he is far less capable of defending himself. And so, with hypocritical professions of friendship on our lips, we demand at the cannon's mouth an entrance into the dominions which Lord Cranbrook desires to see "independent and friendly." "What friendship is there in what you are doing now?" exclaimed the officer in charge of Ali Musjid, when Major Cavagnari expostulated on the opposition to Sir Neville Chamberlain's passage. "You have come here on your own account, and bribed the Ameer's servants to give you a passage. You are setting Afridis against Afridis, and will cause strife and bloodshed in this country; and you call yourself friends!" There is that in this reproach which will rankle in the conscience of the nation for generations to come.

MR. ORBY SHIPLEY'S SECESSION.

THIS is an event which may be regarded from several points of view. The *Times* has, with much gravity, pointed out the self-contradictory character of the reason which Mr. Shipley has assigned for his secession to the Romish Church—he having, in fact, exercised the right of private judgment in determining that henceforth he will abandon what he now regards as "a wrong principle;" because he has "become convinced that the right principle of faith and practice in religion is authority," and that the only spiritual body which claims to teach truth upon authority, and visibly exercises the authority it claims, is the Church of Rome. The *Spectator*—widely as it differs from Mr. Shipley—defends him from the charge of being perverse and paradoxical; contending that we all habitually surrender our judgments in some matters, in necessary deference to the authority of others better qualified to judge than ourselves; and that in regard to religion it might be supposed, *a priori*, that guidance is especially needed by mankind. The *Spectator's* contention is that the Church of Rome does not furnish the authority required; that it has deferred its judgment on some points for centuries, during which men were wandering in mazes of error; and that it even now puts forth, through its several schools, diametrically opposite views in regard to the most important doctrines. It also points out that Mr. Shipley has not bowed to the authority of the Romish Church until he has first of all verified by his "Catholic instincts" the conclusions which he has reached, and expresses a shrewd doubt whether the authority will be operative when the Catholic instincts happen to be at variance with its teachings.

These are points of great interest and importance; but they belong to the old controversy between Protestantism and Romanism, and we wish to call attention to some aspects of the case which are ignored by the two journals just named, and by some others also.

What was Mr. Shipley's position in the Church of which he has been for many years a well-known clergyman? What is the process which has brought him to secede from that Church to a Church against the errors of which it has, with whatever degree of inconsistency, earnestly protested? In what respect does the position which he has occupied differ from that of other clergymen, who still remain in the Church which he has left? And is this particular secession to be regarded as a solitary event, to be explained on personal grounds, and as not involving, as a matter either of reasoning or of probability, other secessions of a like kind? These are questions which cannot be fully answered in a single article; but they should, at least, be stated for the serious consideration, not of Protestant Nonconformists alone, but of those who wish the Church of England, whatever else it may become, to be a standing and a faithful witness against the superstitions and errors of the Church of Rome.

The Ritualists—as was to be expected—endeavour to minimise the importance of the secession by minimising the importance of the seceder. They deny that he was in the confidence of, or exercised great influence over, their party; he being no more "chosen" to edit the volumes of essays known as "The Church and the World" than "the foreman of Messrs. Longmans' printing-office." Moreover, he has been known to be "shaky for a good many years," so that some two years ago it was reported, though incorrectly, that he had "gone over" to the

Roman communion. Then the *Church Review* asserts that "Mr. Shipley's final twist began with the Public Worship Regulation Act," and, declaring that his secession "has nothing whatever to do with Ritualism," lays it "to the charge of those archbishops and bishops who have failed to vindicate the Catholic character of the Church of England." These statements, however, are not borne out by Mr. Shipley's letter to the *Times*; in which he says nothing about the Public Worship Act, or the bishops, but does say explicitly that the step which he has taken has not resulted from controversy, nor, "save indirectly, from any outward reason," but has resulted from "a simple following of Catholic instinct to its legitimate, and, in my case, logical conclusion."

Mr. Carter, the well-known rector of Clewer, and whose influence in the councils of the sacerdotal party will not, we suppose, be denied, has felt the necessity for something more than either stripping Mr. Shipley of his supposed authority, or controverting his views in regard to the exercise of private judgment. He endeavours, in a letter to the *Times*, to show that the position of the High-Church party differs wholly from that of Mr. Shipley, and, therefore, is in no way affected by his act:—

It were a grievous mistake to suppose that the High Church school in England rests its faith on what is ordinarily understood by "private judgment." Its very rationale, its *raison d'être*, is its historical continuity; its whole groundwork and its clue through the troubled conflicts of every passing age is its appeal to history; its power against Rome, its resistance specially to Rome's modern decisions, is what, indeed, Rome counts heresy, but what we count the witness of the Eternal Spirit of God, the testimony of ages, the "*quod semper, quod ubique, quod ab omnibus*." To us the wonder is that any one who takes this, the only true view of High Church teaching, as his guide, can ever possibly surrender his soul's destinies to an authority which ignores this solid basis of truth.

The theme is tempting enough, but we must not stay to point out that, in shifting their position from the basis of authority to that of historical continuity, the Romanisers in the Church of England have—to quote the *Record*—"not stepped from the quicksand to the rock, but only from one quicksand to another yet more loose and treacherous than the last." It is of greater practical importance to ascertain whether there really is this fixed gulf between Mr. Shipley and those whom he has left, which Mr. Carter assures us exists, so that his procedure need occasion no Protestant alarm.

Mr. Shipley himself, whatever may be said about him and his present reasoning, must be regarded as being, to some extent, a competent witness on this point, and some of his statements bearing upon it are startling for their almost audacious candour. First of all, he says:—

I have long held, I have long taught, nearly every Catholic doctrine not actually denied by the Anglican formularies, and have accepted and helped to revive nearly every Catholic practice not positively forbidden. In short, intellectually and in externals, so far as I could as a loyal English clergyman, I have believed and acted as a Catholic.

So that for years he has occupied the position of a clergyman in the Church of England, and all the time has been holding Romish doctrines; and the only admission which he makes in regard to this is: "All this I have held and done, as I now perceive, on a wrong principle, viz., on private judgment"—the renunciation of which, it appears, was all that was necessary to change his membership of the Anglican for that of the Papal Church!

We will not ask how it was possible for Mr. Shipley to reconcile such a course with honour and Christian principle. We will assume that he has throughout been able to vindicate himself to his own conscience, and that he, at least, thinks that he is undeserving of reproach. Either way, the Church of England is in a painful dilemma; for it has among its clergy men who conscientiously believe that they may loyally hold "every Catholic doctrine not actually denied by the Anglican formularies"; or who do hold, and propagate, such doctrines without being able to, and without seeking to, reconcile such conduct with what is due either to the claims of truth, or of fidelity to the English Church.

It is useless to assert, as has been asserted,

that Mr. Shipley is "a unique" man. He does not so regard himself, but says plainly,

I have reason to know that there are a large number of persons of High-Church principles in the Church of England who still occupy a similar position to the one which I lately occupied. There are many, both clergy and laity, who believe what I believed, and who act as I acted, but who do not yet feel able, or feel called, to make the momentous change which I have had power given me to make. . . . There are numberless souls in the Church of England, both men and women, who have only to accept the true principle for all that they already believe rightly, and rightly practise—on a false principle—in order to be guided, as I was guided, into all truth.

It will be no comfort to the real Protestants in the Church to be told—as Mr. Shipley tells us—that these "numberless souls" are as "thoroughly honest" as he was. That, in some respects, makes matters worse, instead of better; for their honesty may lead them to do what, if consciously acting a fraudulent part, they might shrink from. We have seen what Mr. Shipley has been honestly able to do—on his own showing; and if there are "a large number of persons of High-Church principles in the Church of England who still occupy a similar position" to that which he has lately occupied, the statement ought to be taken seriously to heart by the English people, and with a view, not to the barren expression of vain regrets and vague alarms, but to the adoption of practical measures of defence against the advancing tide of priestly superstition. Thus far the nation has been looking on, rather than acting; content to see whether the episcopal bench and the ecclesiastical courts would, or could, check, if not eradicate, the growing evil. When it finds out—as it is now fast finding out—that nothing effective will be, or can be, done to cleanse the Church of England of its Romish and Romanising elements, it will resolve to free itself from all complicity with a compromising and half-hearted Protestantism, by at least withdrawing from it the patronage, the authority, and the resources of the State.

MR. GLADSTONE'S SPEECH.

THE records of English oratory can show few passages finer in conception, and certainly nothing more effective in moral vigour, than the conclusion of Mr. Gladstone's address last Saturday evening at Greenwich. It was characterised by all the constraining energy of conviction, and all the sympathetic faith in the nobler aspects of English character, which, in days we hope not wholly gone by, have given him such an inspiring influence over his fellow-countrymen. "There are many questions which may be raised about going to war; but there is one which towers over every other, and which should be called the question of questions—is the war a just war?" Such words as these, taken out of the texture of argument and appeal to conscience with which they were woven, may sound almost like a commonplace. But amidst the clash of arms and the mad excitement of war, there is no more conspicuous proof of prophetic power—in the best sense of the epithet, that of speaking for God—than the capacity to bring home to a drunken and deluded nation the commonplaces of morality. There are only three living men to whom we could look with any hope for the exercise of such a power at the present moment: one is Thomas Carlyle, another is John Bright, and the third is the man whose words are ringing in our ears and our hearts now. The two former are withdrawn from the shock of intellectual conflict, either by venerable age or uncertain health. And will the third alone avail to rouse the dormant conscience of the nation? There is something in the tone of his words which sounds so like a despairing appeal to a last but doubtful tribunal, that sympathetic hearers must feel the solemnity of the crisis as they have not felt it before. But a few men, inspired by the pure and exalted passion of Mr. Gladstone's concluding words, would very soon leaven a whole people. "Upon every constituency, upon every man in every constituency, who gives his sanction to an unjust war, the guilt and shame will lie." . . . "The penalty may linger, but if it lingers, it

only lingers to drive you on further into guilt, and to make retribution, when it comes, more severe and more disastrous. It is written in the eternal laws of the universe of God that sin shall be followed by suffering. An unjust war is a tremendous sin. The question which you have to consider is whether this war is just or unjust." Alas! that is exactly the question which the blood-thirsty fanaticism of the hour forbids us to consider now. But if it were considered, and if the case on which the question is to be decided were brought home to the conscience of every householder in the United Kingdom, as it was brought home to the people of Greenwich last Saturday, a storm of feeling would arise which would sweep the instigators of our crime and the authors of our disgrace into the impotence and infamy they deserve.

For, as already intimated, the power of that magnificent peroration consists, like that of a steel-headed projectile, in the tremendous forces accumulated behind it. The forces in this case are facts, and the facts are proved by the authority of the Government itself. The arrangement of these facts is indeed a masterpiece of skill; but the skill is not that of a special pleader. It is rather that of a clear head and an honest heart reducing sophistication to plain issues. The *Times*, with a bitterness easily explained by the humiliating impossibility of any argumentative reply, may denounce the address as "nothing but another speech for the prosecution," "marked by all the rhetorical excitement of a reckless advocate." But hard words break no bones and mar no reputations. It is facts and their honest interpretation that tell. The hisping inanity of *blasé* youth may harmlessly curse "that beast Gladstone" for his impolite references to past indiscretions of an imperial Premier; but those who feel the future of their country to be at stake are scarcely prepared to have their interests treated like a ball at lawn-tennis, to be bandied about between opposite parties only according to the rules of an artificial game. Mr. Gladstone's is the one voice now that can reach all England with the warnings that are needed. And he would be false and recreant to far higher sanctions than those of politeness if he hesitated to call up any and every reminiscence that can illustrate the dangers of the course along which we are dragged. He did well, therefore, to dwell in the earlier part of his speech on the real meaning of "personal government" as at present exemplified. The connection between the Premier's ideas on this subject and the humiliating treatment of Parliament, put off with misleading professions while war was being deliberately prepared, was skilfully, because simply and clearly exhibited. A slight digression to anticipate the taunt of friendliness to Russia brought out with great point the truth that Russia has gained far more from the present Government than from any that preceded. Especially telling was the fact that the Liberal Government had obtained from Russia a pledge to abstain from seeking influence in Afghanistan. On the other hand, the patient and considerate policy of Lords Lawrence, Mayo, and Northbrook was shown to have kept our relations to the Ameer, if not in a wholly satisfactory state, at least in a hopeful one. Here naturally came a trenchant criticism of Lord Cranbrook's now notorious "paragraph 9," an exposition of the "very curious art of making three assertions, all of them true, and which yet convey a totally false impression." And then followed the true story of the change of policy towards Afghanistan; a change secretly adopted, under widely different professions. The reasons for the Ameer's prejudice against entertaining an English envoy were made clear. The promise given by Lord Mayo, to which we ourselves have elsewhere referred, was quoted. The negotiations in which Lord Northbrook persisted in respecting the fears of a precariously independent prince were sketched, every important point being sustained by references to authorities. Then came the history of the Peshawur conference held by Sir L. Pelly, and the Viceroy's acknowledgment

that he summarily stopped that conference when it was reported, "that an agent was coming with authority to accept eventually all the conditions of the British Government." Finally, one point was brought out which we have not seen noticed before; and that is the suppression in the Blue Book of four letters sent to the Ameer by the Viceroy's authority, and quoted by the former as evidence of hostile feeling. Then, turning to the justification alleged by the Government in the Russian mission to Cabul, Mr. Gladstone indignantly pointed out the contrast between our acceptance of Russia's explanation that it was a mere mission of courtesy, and our cruel vengeance on the Ameer. For this he has been taunted by the *Times* with suggesting war against Russia. He made no such suggestion. His argument surely was that if we accept Russian explanations, *a fortiori* we should have forbore to visit our grudge on the "poor, trembling, shuddering Ameer." Springing from this accumulation of unanswerable facts Mr. Gladstone's appeal to the conscience of the country had a far higher force than that of rhetoric; or, if there was rhetoric, it was that of a prophet whose soul is thrilled with the burden of the Lord.

"IS THE CHURCH OF ENGLAND PROTESTANT?"

I.

WONDERS will never cease! And one of the most startling wonders of this year of grace, 1878, is that it should be asked, and that in all seriousness, whether the Church of England is Protestant. The Church of England Protestant! Why, is it not an accepted commonplace that the Church of England is the bulwark of Protestantism? And yet we are called upon to sit down and deliberately study history—the history of events and articles and controversies—to ascertain whether England has not been mistaken for three hundred years in accounting her national Church a Protestant Church. Let us obey the call, strange though it be, and find out the truth if we may. Before looking at what others have recently said on the subject, we will state how the question strikes ourselves.

If it is only a question of name, it is soon settled. "The word *Protestant*," Canon Trevor says, "is not found in any formulary of the Church of England, but it is freely adopted in the statute law, and by all historians and divines. It was unhesitatingly accepted by Bishops Andrewes, Cosin, and Laud, and is the official designation of the Episcopal Churches in Scotland and in the United States." But the extreme High-Churchmen of the nineteenth century do not accept the designation which Andrewes, Cosin, and Laud, the extreme High-Churchmen of the seventeenth century, accepted and contended for. To them "Protestant" and "Protestantism" are the most hateful words our English tongue can pronounce. Those who are familiar with their writings will hold us harmless if we say that even the word "devil" is less hateful. At least, they have more patience with the devil than with Protestantism. But they cannot ignore, or must not be allowed to ignore, that the Sovereign of these realms is bound by his Coronation Oath to protect the "*Protestant Reformed Religion*" "established by law." And the Sovereign, so bound, is "the supreme governor of the Church of England." Such is the designation which he claims, and which is allowed to him, in the "declaration" which serves as a preface to the "Articles" in the Prayer-book. Whatever be his "government" of the Church, substantial or shadowy, rightful or wrongful, his obligations as Sovereign are to the *Protestant Reformed Church of England*. And with this fact before us, we cannot hesitate to call the Church of England Protestant.

The question may be answered with equal decision, if by "*Protestantism*" we understand the rejection of the supremacy of the Roman Pontiff over the Established Church of these realms. From the day when Henry VIII. dethroned the Pope and took possession of the empty seat, until now, the supremacy of the Roman Pontiff has not been acknowledged in England, except during the brief space of the reign of Mary—a space, brief though it was, long enough to teach England "by terrible things in un-righteousness," what that supremacy really means, when it is not limited or restrained by other powers. "The Bishop of Rome hath no jurisdiction in this realm of England," according to the 37th Article. And

this is true in fact as well as in law, so far as the Church of England is concerned.

But is "*Protestant*" a name only? or, if it is more, does it mean only that our National Church rejects the "jurisdiction" of the Roman Bishop? If this be all, our Ritualists might bear with the word. And they contend that this is all, or even more than all. "The unfortunate word '*Protestant*,' which so often occurs in Acts of Parliament," says a writer in "*Essays on the Church and the World*," "is employed solely in the sense of non-Roman. It does not connote any religious belief, any particular creed, or form of Church government. It only means that which does not acknowledge the Papal political supremacy." We do not know whether this author includes "ecclesiastical" or "political" supremacy. But even if he does, if we accept his version of Protestantism, the Church of England may hold every doctrine of the Church of Rome without the diminution of one iota, or the divergence of a hair's-breadth; only let her decline to be subject to the Pope, and she will still be Protestant in the sense of our Acts of Parliament! It is difficult to believe that men who take this position are ingenuous and honest. If they are honest, they must be blinded by the presupposition that the Church of Rome has been the great conservator of primitive doctrine, and that her creeds are a legitimate development of the primitive faith. But even then, how they can so entirely shut their eyes to the facts of history and to the teachings of their own Articles, surpasses our power of discovery. We are aware that, from the early days of Dr. Newman, they have laboured hard to put a Catholic construction on the "Articles," or, at least, to show that a Catholic construction is possible. But Dr. Newman was conscious of the violence he was doing to the English creed, gave it up in despair, and went to "his own place."

That Protestantism includes in it a particular doctrinal conception of Christianity, must be conceded. But what it is, what it includes, and what it excludes, it is not easy to define. A recent writer in the *Quarterly Review* considers it unnecessary to attempt a definition. He is "careful to avoid those minute points of controversy upon which theological or legal subtlety can always divert the argument from the main issue to a technical quarrel of words." He appeals "to unquestionable historical facts, and to plain statements of divines which are independent of minor variations of opinion." Other writers go to the opposite extreme. They describe the "Doctrines of the Reformation" with all confidence as the doctrines now known as "Evangelical," without any taint of what is distinctively High Church. They substitute their own ideal for the actual, and overlook the modifications to which their ideal must submit to be true to history.

We do not pretend to be able to define the doctrinal Protestantism of the Church of England, and must content ourselves with a general conception of it. The "Six Articles" of Henry VIII. were in no doctrinal sense Protestant: they were purely Popish. How these were transformed into the Thirty-nine, which we inherit from the days of Elizabeth, does not concern us at present. These thirty-nine must be accepted now as the standard of the historical Protestantism of the Church of England, subject to their reconcileableness or irreconcilableness with other equally authoritative formularies of the Church. To elicit the essence of Anglican Protestantism from the whole standard thus indicated, it would be necessary for us to do these following things:—First, we should have to study the Articles by themselves. What do they say and teach? Secondly, we should have to compare them with contemporaneous, especially Lutheran, standards. The English and the German may be found to throw light on each other. The writer in the *Quarterly* complains, and justly, of the manner in which Ritualistic writers treat this subject. Mr. John Henry Blunt writes as if the only influence exerted by the German Reformation on the Church of England was that arising from the fact that Coverdale used the Lutheran version of the Bible as a guide to his use of the Latin Vulgate. Dr. Pusey speaks of "an interesting parallel" which "might be drawn between the Articles and many of the Lutheran and Calvinistic formulas, especially the Confession of Augsburg." On which the *Quarterly* reviewer remarks that it is "like saying that an interesting parallel might be drawn between a parent and a child." And the remark is justified by a comparison of Articles. The Augsburg Confession "contributed directly," writes the late Archdeacon Hardwick, "in a large degree to the construction of the public formularies of faith put forward by the Church of England. The thirteen Articles drawn up in

1538 were based almost entirely on the language of the great Germanic Confession; while a similar expression of respect is no less manifest in the Articles of Edward VI., and consequently in that series which is binding now upon the consciences of the English clergy." So far we are entitled to conclude, that the Protestantism of the Church of England is substantially one with that of which the name of Luther may be taken as the symbol. But, thirdly—we should have to inquire how far this statement requires to be modified by the teaching of the Catechism, and by the baptismal and ordination services of the Church. This, however, is a task we cannot undertake. Nonconformist Protestants regard the doctrine of Baptismal Regeneration, as taught in the Catechism and in the baptismal service, as essentially Popish. And the Ordination Service they regard as little better. Whether the framers of the Articles were conscious of any inconsistency between their doctrines and the doctrines of the services; or whether what we regard as a real inconsistency is not the result of compromise between the two parties which have all along existed in the Church of England, we shall not now consider. There is a fourth point we should have to review, if we would determine whether, and how far, the Church of England is Protestant—and that is, whether, and how far, any of the Articles of the Church were framed intentionally in antagonism to the doctrines and practices of Rome. From the days of Dr. Newman, when he was an Anglican, and wrote "Tract XC.," and endeavoured to distinguish between "the Sacrifice of the Mass" and "Sacrifices of Masses," arguing that Article XXXI. was only directed against certain abuses of the day, the endeavour has been persevered in to soften down, if not altogether to remove, the anti-Romish aspects of the Articles. But these Articles are far too clear and strong to be easily misunderstood or mystified. The Articles on "Justification" and "Good works," for example, were framed in express antagonism to the teaching of the Romish Church.

On the whole, then, our conclusion is that the Church of England is Protestant doctrinally, in the sense in which other so-called Reformed Churches are Protestant. It is, from our standpoint, less reformed than, say, the Scottish. And there are elements in its formularies which, so long as they remain, must be seeds of evil, and produce fruit of a Popish complexion and taste. But we cannot, on this ground, deny it the honour, as we deem it, or save it from the dishonour, as some of its own sons deem it, of being a Protestant Church.

We shall resume the subject next week, and then see how the *Quarterly Review* answers the question—"Is the Church of England Protestant?"

JOHN KENNEDY.

PRINCIPAL TULLOCH IN WESTMINSTER ABBEY.

(From a Correspondent.)

I had two motives for visiting Westminster Abbey last Saturday. In the first place, I wished to witness one of those curious and suggestive ceremonies—the Ritualistic papers use a much uglier descriptive phrase—which the ingenious Dean Stanley has originated, as a means of showing his own catholicity, as well as of hinting at the possibilities involved in that principle of comprehension of which he is so ardent an apostle. Then I also wished to see and hear Principal Tulloch—the Dissenter selected by the Dean to be the St. Andrew's Day lecturer for this year, and the writer who has lately been dogmatizing on the "*Dogmatism of Dissent*" in the *Contemporary*, and who is also suspected of the authorship of a not very creditable article on the Scottish Disestablishment in the pages of *Blackwood*. I have called him a Dissenter, but, unlike the English lecturers who preceded him, Principal Tulloch is a Dissenter in England only. In Scotland he is a State-Churchman, and, not only so, he is the ecclesiastical head of the Scottish Establishment, and, as its Moderator, sits in the presence of Her Majesty's Lord High Commissioner, who opens the General Assembly attended by a military cavalcade, with the blare of trumpets and the boom of artillery. Well, I confess to a measure of wicked curiosity to see how this somewhat blatant defender of the English, as well as the Scottish, Establishment would go through the humiliating process of exhibiting himself as a Dissenter, and a layman, in the Abbey at Westminster, and of becoming an accomplice of the Dean in trying to make the public believe that that much-maligned institution, the Church of England, is, after all, broad-minded and brotherly, and ready to recognise the worth and usefulness of Christian workers beyond its pale.

There had been a service in the morning, at which

the Dean himself preached, and also the Communion service, and in the afternoon there was the usual Abbey service, closing at a quarter to four. But in neither of these could the Scottish Moderator take part—that would have been contrary to law, and even Dean Stanley would not venture so far. So a special arrangement had to be devised, and what was really another service was tacked on to the afternoon service, only it was called "A Lecture in the Nave," and care was taken in other respects to prevent the direct infraction of ecclesiastical law.

There was a Canon on duty to announce the hymns, and some of the minor canons and singing boys were present, but the general arrangements were anything but imposing, and would, no doubt, have scandalised a Ritualist quite as much on æsthetic as on ecclesiastical grounds. The audience, I may add, was not large; scarcely more than half the nave being occupied. I suspect a good number of those present were Scotch men or women; for Dr. Tulloch can be comparatively little known in England, and the number of identifiable people present—whether clerical or lay—was very small indeed.

The lectern at which Principal Tulloch stood to address the audience was a little in advance of the choir seats in the nave, in the centre, and within a few feet of that pulpit from which I suppose—he could not speak without violating the law. After the singing of "From Greenland's icy mountains"—and the singing, in spite of choir-boys and organ, was singularly tame and feeble—the Dean presented himself at the lectern, with his black skull cap on as usual, and looking, I thought, all the better for his American trip. "Let us pray," he commenced, and I supposed that a collect would follow; instead of which, it was not a prayer, but only an exhortation to pray, the Dean enumerating several things to be prayed for. Among these were the Churches of England and Scotland, the Queen—whom the Dean took care to describe in terms which recognised her headship of the former Church—the Parliament, and for those who had passed out of this world. This occupied less than a couple of minutes, during which the audience appeared to be uncertain whether they should sit or stand, and the Lord's Prayer followed.

Then Principal Tulloch mounted the lectern—attired in a black gown, with a university hood. He has a good physique, but not a very clerical appearance—is ruddy, and well bearded, with greyish hair, but without any vivacity of look or manner. He has a capitally sonorous voice, well adapted for such a place as the abbey; but it is too measured, not to say monotonous, and he has too little action to produce great oratorical effects.

He himself called his prelection a discourse, and a discourse it was—with a text cleverly following the introduction, instead of preceding it, and with heads as well, and such as might have been delivered in any Scottish Church. A personal Christ the central fact of the Gospel, and the great source of Christian enthusiasm, was the topic, and the discourse lasted fifty minutes. I had thought of several preachers, some Nonconformist and some Episcopalian, who, I was sure, would have turned the occasion to a better account for missionary purposes, and have more powerfully affected the audience than, I imagine, the Scottish Doctor did. When he had closed another hymn was sung, and then could not Principal Tulloch have been allowed to pronounce the benediction? I suppose not—or is it an inexorable tradition that it must be done by the Dean?—or is he unable to resist the temptation to show again and again the grand and really impressive manner in which he can perform this closing act of a religious service? That, however, is, after all, but a minor matter; and as the people streamed out of the old Abbey, and I listened to the spirit-stirring strains of the organ, I pictured to myself other scenes which may be witnessed within those venerable walls, when—the Establishment abolished—the voices of England's ablest preachers, of all denominations, may be heard from the pulpit, as well as from a lectern, and it will be unnecessary to resort to such devices as those of Dean Stanley for sailing round, or evading, narrow and intolerant ecclesiastical laws.

VARIOUS SYSTEMS OF ELECTRIC LIGHTING.

The excitement with regard to the electric light continues as great as ever, as is evidenced by the almost daily articles and letters on the subject which appear in the newspapers, and by the continued fluctuations of the gas shares. We propose giving, as briefly as may be, some account of the various systems that are now either in actual use

or that promise, upon further trial, to yield useful results.

In most of the systems of electric lighting, the source of light is derived from the voltaic arc, that is, the luminous discharge, from carbon points, of an electric current, across the resistant medium—air. In a few systems, however, it is obtained by means of a substance rendered incandescent by the resistance it offers to the passage of the current. A greater expenditure of power is required to obtain an equal amount of light from an incandescent substance than from the voltaic arc, and it is therefore to the utilisation of the latter that modern inventors have specially directed their efforts. The great difficulty with regard to the electric light, is not its production, but its subdivision; the intensity of the light rapidly decreasing as the number of branch wires are increased, and the strength of the current is also rapidly lost when conveyed to distances over two hundred yards, owing to the increased resistance of the conductor.

There are two chief sources of electricity: the one source, chemical agency, is the means employed in a voltaic battery; the other, mechanical agency, as in the dynamo-electric machines. In a voltaic battery the electrical energy is produced by the consumption of an equivalent amount of chemical energy in the form of zinc. In the dynamo-electric machines, the mechanical energy is obtained from coal burnt in the furnace of a steam-engine, a portion of this energy being ultimately transformed into an equivalent amount of electricity. In the one case, therefore, zinc is burnt, and in the other coal; but the energy liberated by the burning of the latter considerably exceeds that which is liberated by the consumption of the zinc. In addition to this, coal is far cheaper than zinc, so that the production of dynamic electricity, in spite of the wastefulness of steam-engines, is more economical than the production of electricity by means of a voltaic battery. Where any large amount of electricity, therefore, is required, the dynamo-electric machines are employed.

In Europe the electric current is almost always derived either from a Gramme or a Siemens machine; in America the dynamo-electric machines chiefly in favour are those of Wallace and of Brush.

In Gramme's machine a series of separate bobbins, connected by wire, are surrounded by a moveable ring of soft iron, and are with the ring carried around a magnet; the currents thus produced are collected by metal points, and conveyed away for use. The chief difference between this and Siemens machines is that the latter keeps his soft iron armature fixed, rotating only the coils around it. In both, the current produced is of great power. In two improvements of the magneto-electric machine as devised by Wilde and Lontin, the currents induced by rotation upon the coils can each be separately utilised for different lights.

Various kinds of luminous points have been tried; carbon, which is usually employed, wastes away from the action of the current, so that many contrivances have been adopted for keeping the points at a constant distance from each other in order that the light may not vary in brilliancy. If the distance between the points is allowed to increase, the resistance is increased, and the light decreased. Foucault, therefore, devised a regulator, since improved upon by Serrin and Duboscq, which controls by means of an electro-magnet, clockwork and springs, the distance of the points, and, therefore, the width of the electric arc. M. Lontin employs, for the same purpose, a fine silver wire, and Dr. Siemens, a weighted strip of metal. In both cases, any decrease in the resistance offered to the current (by the approach of the points) heats and dilates the metal, which then, by a system of levers or by the extra resistance thrown in by the movement of the weight, remedies the defect, keeping the current and the light steady.

The common employment of carbon in electric lighting, notwithstanding its refractory nature, is due chiefly to the whiteness of the light it yields; other substances which have been tried either give out coloured light or become fused at the high temperature of the voltaic arc. The carbon, however, varies according to the materials from which it is prepared—coke-dust, lamp-black, tar, wood, charcoal, and other substances, singly or in combination, being used by different makers. In 1841 a good light was obtained from carbon enclosed in glass-tubes, a plan which has since been revived by M. Lodighin, a Russian engineer, and by Mr. Sawyer, an American. To these methods we shall refer again.

The Jablochkoff system has been already de-

scribed in the pages of the *Nonconformist*, and some idea of the relative cost of the electric light and of gas was given at the same time. This, of course, varies slightly, according to the particular method employed; the chief cost in every case, however, is that of the necessary driving-power; the first outlay also involves the magneto-electric machine, which can be obtained for 60*l.* and upwards. The driving-power has to be greatly increased as the light is subdivided, and without an equal increase in the total amount of light produced, according to most of the systems at present employed.

An Englishman named King patented in 1845 a plan for heating rods to whiteness by an electric current, but the idea does not seem to have been further carried out until M. Lodighin revived it in 1873. M. Lodighin encloses a single carbon rod in a glass tube, containing, instead of air, nitrogen gas. By this means currents of air are exhausted; the carbon is not consumed, as the current is simply passed through it, rendering it white-hot, and it can be employed under water or in mines without danger of its causing an explosion. The light is steady, and it is stated that a single machine, worked by a three-horsepower engine only, can feed a hundred or more lamps. The system is economical, and has met with favour in Russia especially, where one merchant has employed it with satisfactory results for the last three years. Mr. Sawyer's method is almost identical with this.

One of the most beautiful and practical of all the systems of electric lighting by means of the voltaic arc is that invented by M. Rapiéff. It has passed beyond the stage of trial, and is now in actual use at the *Times* office, where eighteen of his lamps are employed, and where it has won the favour of the printers and compositors who work by its light. M. Rapiéff uses two sets of carbons, one of which is usually placed vertically over, and at right angles to, the other set. The carbon rods can be moved forwards, in order to be kept at a constant distance from each other, by means of a weighted cord or spring attached to their free ends and passing over pulleys. By this means the ends of the carbon points are always kept at the distance that will give the arc its right length, however much they may be consumed in burning, and the distance of one set from the other is regulated in the same manner. He has lately made the improvement of substituting a single thick carbon for the two upper rods. An electro-magnet in connection with the Gramme machine is placed in each lamp, and a lever attached to its armature passes the current to the lower set of carbons; these being in contact with the upper set, the current flows on through them to a second lever, which, as soon as the current reaches it, separates the carbons to the requisite distance, previously adjusted, and the light of the voltaic arc is immediately obtained, and will continue until the carbons are consumed. In case any lamp should fail, or be extinguished, a resistance, equal to that of the carbon points, and made of pieces of carbon, is inserted and automatically placed in circuit by the extinction of the light. On the light being restored, this resistance is thrown out of circuit by a lever, and no alteration in the light of the other lamps can be detected. A reserve lamp, if necessary, can be provided in the place of this resistance, and can be, by the same means, thrown into circuit by the extinction of the first-lighted lamp.

The advantages of this system are, that the light can be sustained for the whole night without change of carbons, or it can be renewed without stopping the light; moreover, as the current must always pass through the same length of carbon, the light does not vary in intensity. A carbon twenty inches long will last from seven to ten hours, according to its thickness, yielding a very pure white light equal to about a thousand candles. Lamps with a less intense light are also constructed. If a still brighter light is desired, a cylinder of lime can be placed over the points, and this becoming white-hot, almost doubles the illuminating power. The electric machines employed at the *Times* office are Gramme's dynamo machines, and six lamps are placed in each circuit; ten is, we believe, the largest number M. Rapiéff has succeeded in lighting on one circuit.

The Regnier lamp is an ingenious form of electric light, its peculiarity consisting in the substitution of carbon discs for the points. These discs, placed edgewise against each other, are slowly and continuously revolved by clockwork, so that, as one portion is consumed by the current, a fresh surface is presented to its action, and the necessary distance preserved. The apparatus is not expensive, and a small light for domestic purposes can be produced in a somewhat similar manner by

employing one rotary disc and one small pencil of carbon.

The two are placed in contact, so that the light is produced chiefly by the incandescence of the pencil through which the positive current is sent. A heavy bar keeps it, as it slowly burns away, in its position with regard to the disc, whose rotary movement clears away the ash. Regnier's *lampe électrique à incandescence*, as it is called, is made in Paris for the price of 5*l*.

One of the most recent methods for producing and subdividing the electric light is that devised by Mr. Werdermann, whereby a large number of lights may be included in a single circuit without necessarily altering their intensity. The carbon electrode through which the positive electric current is sent being consumed almost twice as rapidly as the negative electrode, Mr. Werdermann was led to experiment upon the effect of increasing the size of the positive carbon. He found that this increase diminished the light it yielded and increased that yielded by the negative carbon. Increasing, on the other hand, the size of the negative electrode, the light from it became less and less, and the heating effect decreased until it was hardly consumed at all, while the light given out from the positive electrode increased in proportion to the difference of size between the two. This difference, moreover, enabled the voltaic arc to be produced when the carbons were at a very short distance apart, until, as the positive carbon was decreased and the negative increased in size, the voltaic arc was obtained when they were virtually in contact. This result led Mr. Werdermann to devise his system of electric lighting, or *lampe à incandescence*.

In his lamp the negative carbon is placed uppermost, and is about twenty times the size of the lower or positive carbon, which is, in fact, a pointed pencil touching the upper disc. This latter is clasped by a copper band in contact with the battery wire, while the small pencil is made to slide up and down in a tube placed under the disc. A small piece—about three-quarters of an inch long—protrudes from the tube, and is made incandescent by the current, a system of weights and pulleys serving to keep the lower carbon in constant contact with the upper. It is the tiny voltaic arc, formed where the carbons meet, that produces the greater part of the light, the incandescent pencil yielding only a comparatively small portion. Electric contact with the negative carbon is made by means of the copper band, and with the positive by a spring pressing against the tube. It was found that the light was brighter when the larger carbon formed the negative pole than when it formed the positive, neither is the larger carbon appreciably consumed in this case.

In the experiments lately made at the telegraph manufactory in the Euston-road, a novel electric generator was used, in the form of a Gramme electro-plating machine; but even with this comparatively feeble source of electricity two large lamps were lighted, each yielding a light equal to 360 candles—very pure and remarkably steady. The same current was then employed to light simultaneously ten smaller lamps, each equal in illuminating power to about forty candles. It was proved that the lights could be divided, and that each then remained perfectly steady. Any one or more lamps can be put out without in the least affecting the other lamps, though, if required, the current can be added to those remaining in circuit, thus increasing the brilliancy of their light. Mr. Werdermann believes that he will be able in time to connect fifty or even a hundred lamps in circuit; this, however, he has not yet had the requisite means of accomplishing.

The carbon pencils are made in Paris, and cost about one franc a yard, a length which lasts twelve hours. The light is not lost by shading it with opaline globes, ordinary gas shades only being used, the naked light, though intense, not being painful to the eye. This system is as yet too recent for any practical trial to have been made with it, but in the experiments it proved to be all that its inventor described. Nearly all these methods, as well as M. Jablockhoff's, are due to Russian ingenuity. In a subsequent article we hope to describe some of the American systems of electric lighting, including those devised by Messrs. Sawyer, Edison, and others.

It is stated that Mr. Kinglake has resolved not to continue his narration of the Crimean war, as he is unable to do so satisfactorily.

The dramatic poem by the author of the "Epic of Hades" is to be entitled "Gwen." It is now in the press, and will be published before Christmas.

The Dean and Chapter of St. Paul's have arranged for the performance of Spohr's "Last Judgment" on Tuesday, December 10.

Literature.

WILSON OF BOMBAY.*

Wilson, Moffat, Livingstone, Duff, are four men whose names will rank in the list of the pioneers of Christian civilisation very nearly equal. Of the four, Wilson will not stand last, and in regard to scholarship he was in advance of all his peers. It was fitting that the great work to which he so successfully devoted his life should have a fitting memorial, and, on the whole, Dr. George Smith's volume will answer the purpose for which it has been written. It is an admirable presentation of the public life of the man, put together with great literary tact and sound judgment. In regard to Indian questions, which are necessarily discussed at greater or less length in these pages, Dr. Smith may be said to be almost equal in authority to Wilson himself. His remarks indicate the sagacity of observant statesmanship. His judgments of persons are not likely to be universally accepted, but they appear to be unprejudiced. We miss something, however, in this work, and that is a fuller exhibition of Wilson the man—at home and amongst his friends. Are there not numbers of genial anecdotes: was there not much of lively talk that might have been recorded? We look at the portrait prefixed to the work: it reminds us of the late Dr. James Hamilton, and many can remember his pleasant fireside and study, much, we should say, after Wilson's sort.

The biographer informs us that Wilson was born at Lauder, in the famous Lauderdale, on the 11th December, 1804. He became subject to religious impressions very early in life. It was near the end of the period of "Moderatism," but also near the beginning of the new life when the famous preachers who have only recently passed away were first stirring the old dry bones of the Established Church. Wilson went to the Edinburgh University for his eight years' course as a minister, at the age of fourteen, attaching himself to Dr. Gordon's ministry. Dr. Smith says:—

Two Border youths, from the not very distant Annandale, had, after similar home and school training, matriculated at the University at the same age, and had not long passed out of it when the Lauder boy first entered his name in that fragment of the old building which occupied the quadrangle until the present library was completed. These were Edward Irving and Thomas Carlyle. Very fresh traditions of the former still circulated among his juniors, while the latter had just returned from his mathematical teachership in Kirkcaldy to write for Brewster's *Encyclopædia*. Both had been heroes in Sir John Leslie's class, where Wilson succeeded them in reputation in due time. We cannot say that the picture, in the autobiography which Carlyle wrote in 1831 as "Sartor Resartus," of "the University where I was educated," and the "eleven hundred Christian striplings" turned loose into its "small ill-chosen library," is altogether a caricature of the facts. At any rate, Carlyle admits that there were some eleven of that number who were eager to learn, and Wilson was one of them in his time, as Irving and Carlyle had been in theirs.

Nothing particularly marked Wilson's studentship, and so far as external circumstances were concerned, there could have been little to make it remarkable. Towards its close, under the influence evidently of strong religious feelings, he began to take great interest in missions. Returning home one day (1826) he records:—

This day visited my dear parents and friends at Lauder. Mentioned to them my intention of soon offering myself as a missionary candidate to the Scottish Missionary Society, and oh! what a burst of affection did I witness from my dear mother. Never will I forget what occurred this evening. She told me that at present she thought the trial of parting with me, if I should leave her, would be more hard to bear than my death. When I saw her in her tears I cried unto God that He would send comfort to her mind, and that He would make this affair issue in His glory and our good. I entreated my mother to leave the matter to the Lord's disposal; and I told her that I would not think of leaving her if the Lord should not make my way plain for me, but that at present I thought it my duty to offer my services to the society. She then embraced me and seemed more calm.

In the same year that this took place Wilson founded the Edinburgh "Association of Theological Students in Aid of the Diffusion of Christian Knowledge," which forty-five years afterwards he addressed in the old rooms in Edinburgh. We are told that his work as secretary marked a "fine spirit of catholicity." That we should have imagined, for it was a leading feature of his life. In 1828 he was ordained to the missionary work in the Scottish Church, and soon afterwards married his first wife, Margaret Bayne. Of course, at this time application had to be made to the East India Company for permission to proceed to India for missionary purposes. The Court of Directors "resolved to comply with the request," upon the "usual

* *The Life of John Wilson, D.D., F.R.S., &c.* By GEORGE SMITH, D.D. With Portrait and Illustrations. (John Murray.)

terms and conditions," and also "to take into consideration any application which he may prefer for permission for his wife to accompany him." This is better than Carey and Marshman's reception, yet it reads rather strangely at the end of fifty years, when the great Company itself is fast becoming only a memory.

Dr. Smith, as he is so competent to do, gives us an admirable description of old Bombay and its governors to 1829, when Wilson began his work there. The brethren of Leadenhall and those more amiable brethren of Hindu and Mahomedan title, had it pretty well all to themselves, and a nice state of society was the result. However, in a population of about a quarter of a million, there was one Presbyterian, one Episcopal, and one American mission church. On his arrival, Wilson preached first in the Presbyterian place. Then he set himself vigorously to work to master the Maratha language, which, at some cost to his health, he managed so well that, at the end of six months, he could preach a sermon in the language. Sermon, of course, followed sermon. Then we find him holding discussions; and soon he was able to establish a native church. Night and day translating, lecturing, preaching, writing, he was now at work. He established, amongst other things, the *Oriental Christian Spectator*, a journal which, in the thirty years of its existence, exercised very considerable influence. Schools also were begun, and, in four or five years, he had an English school. Circumstances, which need not be recapitulated, led him at this period to withdraw from connection with the Missionary Society, and to act in connection with the mission of the Assembly, but his position was in no manner affected by the change.

With supernatural vigour Wilson threw himself into all forms of work. He seems, as might have been expected from his nationality, to have had a partiality for discussion. Brahmins, Parsees, Mahomedans were met in succession. His thorough, and soon unequalled, acquaintance with native literature gave him a great advantage in such work, and his opponents were often astonished to find how well he quoted from their own works. He soon became known as a good Orientalist, as he was by-and-by to be known as the first of his time. We find a curious anecdote in the year 1835 of separate visits of Joseph Wolff, Anthony Groves, and Francis W. Newman, all on missionary work to Bombay. The following relates to the last-named:—

Another type of missionary policy was supplied by Mr. Francis William Newman, brother of the greater John Henry Newman, and son of a well-known banker. After giving brilliant promise, since well redeemed, as Fellow of Balliol up to 1830, Mr. F. W. Newman drifted away from the Thirty-nine Articles into the views of Mr. Groves, whose pamphlet attracted him also to Bagdad. There he hoped to draw the Mahomedans to the Arian form, at least, of Christianity by such purely moral evidence of its superiority as the lives of really disinterested Englishmen might supply. He dreamed of a colony "so animated by faith, primitive love, and disinterestedness, that the collective moral influence of all might interpret and enforce the words of the few who preached." He looked for success "where the natives had gained experience in the characters of the Christian family around them." This was precisely what Wilson, of all missionaries who have ever worked in the East, did in Bombay; but he succeeded where Mr. F. W. Newman soon failed, because he never ceased to show that a disinterested life and the Christian family spring directly out of those "mystical doctrines of Christianity" which the author of that sadly suggestive book, "The Phases of Faith," began by postponing. Wolff, Groves, and F. W. Newman were all on one right track, the superiority of what is called the internal evidences, of arguments addressed to the moral and spiritual faculties of heathen and Mahomedan. So had Wilson begun, and so did he continue all through his career, from the letter quoted at page 72 to his testimony, along with that of Bishop French of Lahore, regarding the importance of witness-bearing, at the Allahabad Conference in 1873. But Wilson did not make the mistake of cutting the stream off below the fountain-head, and hence the permanent and developing fruitfulness of his work to all time and among all creeds and classes. Francis Newman returned to England in two years, himself partly affected by a Mahomedan carpenter of Aleppo, to find the Tractarian movement beginning, and his brother and his whole family alienated from him. He would not return to the East; considering the idea of a Christian Church propagating Christianity while divided against itself to be ridiculous. So Ecclesiasticism drove him out, he thinks, and we may admit this much, that Protestant Evangelicalism lost not a little in the brothers Newman, abroad and at home, whoever was to blame.

In these early days, as in the later, Wilson was an indefatigable preacher, making tours of hundreds of miles and preaching everywhere. He preached on one journey in the Jalna Church belonging to the ecclesiastical Establishment in India; but Bishop Daniel Wilson forbade this irregularity. The author informs us that the late Bishop Cotton "arranged with the Government that the ecclesiastical buildings of the State should be used, when necessary, for Presbyterian as well as Episcopalian services." Dr. Smith goes on to say of these times:—

The connection between the Government and idolatry was found at almost every step. At Kampta the town-

clerk, a learned Brahman, "told us that the whole village belonged to Bhagwati (an idol), and that the English Government was so kind as to collect and pay over the revenue to the idol. I expressed my deep regret to him that, in making the settlement of the country, the Company's servants had fallen into the error and sin of associating themselves with superstition; and informed him that many of them were aware of the evil, and that it would probably soon be rectified. There is scarcely a temple in this part of the country which has not an allowance from the revenue. The Mahalkaree of Kharipatan showed me a list of the sums granted in his district. I was perfectly thunder-struck on reading it. Even temples that are almost forsaken by the natives are not overlooked. Ten or twelve of this description had allowance of five or six rupees per annum. I asked how these sums were expended. "In buying light for the god," was his reply. "The allowance," he added, "is charitable; many Brahmins, also, have grants." I trust that the time is not far distant when all these sums will be profitably employed in promoting the education of the people.

In 1835 Wilson lost his first wife—a woman worthy to rank with the highest in missionary work, for she was the first to think of female education in India. It was a heavy blow, but no private sorrow or private partialities stopped Wilson's enthusiasm for the missionary work. His success sometimes brought him into difficulties, and one celebrated case had to be referred to the Government. We are told that:—

To his discussions with Brahmins and Moolvies, Jains and Jews, in the central seat of Bombay, and in many of its districts and feudatory principalities, Dr. Wilson had added that which proved to be the most important of all. Alike as a scholar and a missionary, his writings on the Zand language and literature, and his spiritual and social influence among the Parsees, take the highest place. He was the first English scholar to master the original Zand texts, according to the admission of the "irritable genius" of pure Orientalists, as represented by the late Dr. Haug, who would in no wise give due credit to his German rival, Spiegel, the present able representative of Zand scholarship in Europe. And Dr. Wilson was the first missionary to educate and admit to the Christian Church two converts from the faith of Zoroaster, who still adorn the Free Church of Scotland and the Baptist Church respectively as ordained ministers.

His literary abilities now began to receive acknowledgment. The University of Edinburgh sent him the degree of D.D.; he became president of the Asiatic Society. In education and philanthropy he was as unwearied as in direct mission work, to which, however, all else was subordinated. Dr. Smith does not exaggerate when he says that, at the end of fourteen years, and while still under forty years of age, he was "the most prominent man in Western India." In 1843 he took his first holiday, working, of course, every day of his journey. This was the crisis of the Disruption, and his first question as he landed in England was as to its progress. Told that they had all "gone out," he exclaimed, "I would have gone out although I had had only half-a-dozen associates." He immediately sundered his connection with the Established Church, and cast in his lot with the Seceders. He may be well remembered at this time, for he visited London and spoke often. He married again in 1846, and again happily, a lady who became another martyr in the missionary cause. Dr. Wilson was practically a statesman as well as a missionary, but it is difficult to say in which department of human work he most excelled. The following, in a letter quoted in this volume, may give some warmer idea of the man:—

What struck me most in Dr. Wilson's character was, perhaps, the rare blending of deep scholarship with the utmost buoyancy, almost boyishness, of heart. On the literature, philology, and ethnology of India he was a perfect mine of learning, and delighted to pour out his treasures in the most lavish way into the ear of a sympathising listener. But such was the fresh buoyancy of his nature that a string of pleasantries and puns would succeed a deep disquisition on some obscure philological point, just as the lights and shadows chase each other across the summer hills. I remember his winding up an interesting account of the geology of Elephanta by placing in my hand what, but for its lightness, I would have deemed a specimen of conglomerate rock; and then, after enjoying my puzzled look, laughingly informing me that it was a piece of Scotch plumcake as it appeared after the long voyage to India. Conversations on graver matters at the breakfast-table were now and again relieved by showers of linguistic puns.

In ecclesiastical matters Wilson was in favour of disestablishment long before most of his brethren in the Free Church could see their way to it. The following are from his last letters:—

4th September, 1874.—*Nualla vestigia retrorsum* must be the motto of the Free Presbyterian Churches. If others can claim, and receive and maintain their full liberty in Christ, and prove faithful to Evangelical truth, let them be received into the advanced fraternity; but let there be no obscurations, or concessions, or retrogressions, which would endanger or weaken our position or injure our character. The duty of the State now, in the present advanced state of Christian society and the many divisions which exist, is to remove all impediments for the support of religion, and to devote all Church property held by the State to such objects as, in the spirit of its original destination, are not inconsistent with its original consecration, viewed in a general and liberal sense.

5th October, 1874.—I am pleased to a certain extent with the Act of Parliament abolishing Patronage, and more particularly because it was sought for by the

Established Church of Scotland; but it does not recognise the essential freedom and autonomy of the Church, and is entirely destitute of Presbyterian Catholicity. We are the historical Church of Scotland, and let the Established Churchmen be abreast of us before we unite with them. The hasty comprehensions of the Revolution bear a solemn lesson to us which we should not forget. I am convinced that they are the best friends of the Established Churches of Scotland and England who, in a Christian spirit, seek their disestablishment. Saying or doing nothing in this direction we are responsible for much error and much sin. I express this opinion with much personal regard for thousands of their members and ministers, and with still greater regard for those of our own Church who may not see eye to eye with us in this matter. Much discretion will be needed in the advocacy of the disestablishment cause.

Here we must leave this most interesting of missionary biographies.

MR. WILKIE COLLINS'S LAST STORIES.*

We cannot bring ourselves to an out-and-out admiration of Mr. Wilkie Collins's style of art; but there can be no doubt that if you once yield to its influence it becomes wholly absorbing and fascinating. Precisely as some circumstances predispose to *ecce* and superstitious feelings, even though common-sense emphatically declares against the surrender, as exhibiting weakness and only weakness; so the reading of Mr. Wilkie Collins's later stories in great degree affects us. Having begun, the guessing and speculative faculty is set to work, and though it may be at once checked by the belief that there are only two alternatives, Mr. Wilkie Collins's art lies in keeping up a very nice balance of probabilities till his time comes to reveal the secret; and then the prosaic style in which he frequently does this is almost as great a phenomenon as his creation of the mystery and the plot. How a man who shows such inventiveness can become so dull and comatose in unwinding the web he has woven is certainly a most remarkable illustration of the strength and weakness that are mingled in great men.

In the present case of the "Haunted Hotel," after we have got over such a slight improbability as the acute woman of the world—the Countess Narona—so innocently taking the famous physician, Dr. Wybrow, into her councils on the question whether another woman and a rival had to all intents and purposes bewitched her and made her mad, we are for a while carried bravely along, while the countess marries Lord Montbarry, and they depart for Italy, where at length they take apartments in a certain hotel. Before this, the party has been joined by a brother of the countess, the Baron, as he is called, who, for "reasons of his own," pursues very dirty chemical researches in the cellar. A courier, who, by a strange chain of circumstances, had been recommended to his lordship by that rival of his lady's, suddenly disappears; his disappearance being the leading mystery of the story, and that which most effectually works on the human interests in it. The courier's wife, with horror, tells her story to the rival—how that she has received a mysterious letter intimating her husband's death, and enclosing a bank-note for 1,000*l.* By-and-by his lordship dies, and in spite of some doubts arising among the heads of the insurance offices where his life had been insured for 20,000*l.* at the instance of the baron, for his wife's behoof in the case of his death, the evidence given before the commission sent to Venice to inquire into the matter is so satisfactory that nothing is left for the offices but to pay the money.

After many changes, Lady Montbarry finds herself in the Haunted Hotel once more, and according to herself her mysterious premonitions are only fulfilled when her rival, with a party of friends, comes there also. She so contrives that her rival shall sleep in the Haunted Chamber—that is the room which her husband, Lord Montbarry, had occupied in his last days. There are frightful sounds and appearances, and the rival spends an awful night. Search is made; for, in spite of fumigations, bad smells will issue from a certain recess in that room. Investigation discovers a human head half-decayed. It is supposed to be the head of the courier; but Lady Montbarry, who engages the interest of one of the rival's party, a critical playwright, bores him till he promises to read the outline of a play she promises to write. The play is the story of her life; and indirectly tells how for the peer they substituted the courier, who had fallen ill and felt he must die, and agreed to this plan to secure the 1,000*l.* to his wife. The peer is got rid of, and all the evidence the commission got was about the death of the courier—the peer, all but the untoward head, having been made away with by the aid of those chemical

experiments in the cellar. This risky work resulted in nothing worse to the baron than a burnt hand, which precluded him from making the end which he would doubtless otherwise have done. This is the whole mystery thus communicated.

Mr. Wilkie Collins's skill in surrounding us with a kind of horrible fascination is great; but the art can hardly be called, in the best sense, healthy: it makes too obvious and calculating a use of horror and crime. The other story, "My Lady's Money," is wrought out with equal cleverness, and belongs to the same class. It has, however, many situations that are more natural than those in which the interest of the "Haunted Hotel" mainly lies. The illustrations by Mr. Arthur Hopkins are well conceived and cleverly executed.

"THE HISTORY OF THE ENGLISH BIBLE."

The Caxton Exhibition, and the works of Canon Westcott and the late Dr. Eadie, have recently done much to revive an interest in the history of the English Bible. It is fortunate for those who aim at a popular treatment of the matter that the history clusters round a series of most interesting biographies. From the times of the Venerable Bede, who died dictating a portion of his translation, down to the appointment of the last committee to revise the Authorised Version in the historical Jerusalem Chamber, the English Bible links itself with the current of heroic lives. Wycliffe, Tyndal, Miles Coverdale, Cromwell, Earl of Essex, Lord Cobham, and the Lollards, King James and his translators, are names that suggest the most salient points in its story. The simultaneous appearance of two books, so kindred in aim and on the whole so like each other in scope, as those we have now before us, may be taken to confirm what we have said about a revival of interest on the subject. Dr. Stoughton is more picturesque than Mr. Moulton; but Mr. Moulton, to whom Dr. Stoughton acknowledges obligations whilst the papers were passing through the "Biblical Educator," is perhaps more learned, presents the results of a wider and more thorough original research, particularly in one or two directions. But still we should not fail to emphasise the fact that the subject has been studied by Dr. Stoughton for forty years. His book could not have been written as the result of any impulse, implying as it does careful collation, and the results of visits to many places. Both books will find, as they deserve, many readers; for alike they show how much is to be derived from a new survey of sources and careful study of old books and manuscripts; a process which such a topic may beyond most others be held to justify. It is at present beyond our scope to do more than to present a few specimens of the style in which the two writers treat their subject. Dr. Stoughton in the outset very briefly characterises the various earlier efforts at translation in England, and ranges these in three classes:—(1.) Paraphrases and Scripture summaries in rhyme; (2.) Latin MSS. with interlineary glosses; and (3.) Anglo-Saxon versions, of which the most noted was that of Bede. Of these earlier attempts both our authors have much to say, and a good deal that is curious. We shall quote Dr. Stoughton's account of Bede's last efforts in translation:—

The earliest production of this kind of Anglo-Saxon version of which we have any account, is a version of the Gospel of St. John, executed by Bede, the monk of Jarrow. As we read the account of his death in 735, preserved by an eye-witness, we are transported in imagination, to the monastery on the banks of the Tyne, where still, amidst clouds of smoke and noxious vapours, an old Saxon chancel may be seen in good preservation, connected with a now ruined monastery, and containing, near the communion table, a shattered high-backed seat, world-known as Bede's chair. There in the monastery, we see the venerable ecclesiastic in his last hour, intently engaged in dictating to his amanuensis. "There remains now only one chapter, but it seems difficult for you to speak," exclaims the scribe, as his pen traces on the parchment the last verse of the twentieth chapter of John. "It is easy," replied Bede. "Take your pen, dip it in the ink, and write as fast as you can." "Now, master," says the Jarrow scribe, after hastily penning down the sentences from his trembling lips, "now only one sentence is wanting." Bede repeated it. "It is finished," said the scribe. "It is finished," replied the dying saint. "Lift up my head; let me sit in my cell, in the place where I have been accustomed to pray; and now glory be to the Father, and the Son, and the Holy Ghost." And with the utterance of these words his spirit fled. It was a noble distinction to die in the act of translating the Word of God.

Mr. Moulton has the following passage on

* (1.) *Our English Bible. Its Translations and Translators.* By JOHN STOUGHTON, D.D. (The Religious Tract Society.)

(2.) *The History of the English Bible.* By the Rev. W. F. MOULTON, M.A., D.D., Master of Leys School, Cambridge. (Cassell, Petter, and Galpin.)

* *The Haunted Hotel: A Mystery of Modern Venice;* to which is added *My Lady's Money.* By WILKIE COLLINS. With Illustrations by ARTHUR HOPKINS. In Two Vols. (Chatto and Windus.)

the English translations published before Wycliffe:—

Have we good grounds for believing that Wycliffe's version is the earliest of English Bibles? On this subject a few words must suffice. We have testimony to the existence of versions of still earlier date. In a tract, which cannot have been written much later than the year 1400, preserved in the first edition of Foxe's "Acts and Monuments," we read of a "Bible in English of Northern speech," which "seemed to be two hundred years old." Sir Thomas More (1532) declares that the whole Bible was translated into the English tongue by virtuous and well learned men long before Wycliffe's days. In the preface to the Authorised Version (1611), our translators speak of John Trevisa (who died about 1397) as having translated the Scriptures (or the Gospels) into English in the time of Richard II. Fuller, writing in 1655, ascribed to the same "godly and learned servant of God" a translation of the whole Bible. On the other hand, Wycliffe and his followers evidently knew of no version prior to their own. Desirous in every way to strengthen their position, they could not possibly have neglected the most convincing of all answers to those who accuse them of introducing the pernicious novelty of an English translation of the Scriptures. The Bible two hundred years old can only have been Anglo-Saxon. Where mistake was so easy (copies of Parvey's version having been to a much earlier date) we cannot rely very confidently on unsupported testimony of such a kind as More's. There are, indeed, translations of portions of Scripture of a character very similar to Wycliffe's (as of the first three gospels, of St. Paul's Epistles, &c.), but these belong to Wycliffe's age, and were probably executed by some of his party. These efforts resemble those of an earlier age; interesting and valuable monuments of learning and private zeal, they cannot disturb the place of the great work which makes an epoch as well in the literary as in the religious history of our country.

Our next extract, which is taken from Dr. Stoughton, shall reflect some light on the origin of the name "Lollards," and alludes to their work in relation to the taking of the Scriptures out of the hands of the priests:—

The name of Lollard is probably derived from the German *lollen*, or *lullen*, whence our English word *lull*, in allusion to the low murmuring of the human voice, and it seems to have been applied originally to those religious people who were addicted to singing psalms. But, whatever its origin, it received an application much wider than the etymology would imply. "I smell a Lollard," says mine host, in the "Canterbury Tales," simply because, when he had uttered an oath, one of the merry party gravely said, "*Benedictus!* what ails the man, so sinfully to swear!" whence we may infer that anybody who seemed more than ordinarily religious incurred the reproach, or rather the honour, of Lollardism, however it might be esteemed. Certainly those who were tinctured with Wycliffe's principles came to be chief bearers of the title, and they consisted of persons entertaining different shades of opinion. In looking over documents relating to these men, we find that disbelief in the Papal doctrine of transubstantiation, in the efficacy of sacraments when administered by immoral priests, in the virtue of pilgrimages and prayers to saints, was a common charge against people of this class. Some of them declared that the Pope was anti-Christ, and in connection with this view speculated upon unfulfilled prophecy. The matter of tithes was a question with many, and it was contended that such contributions were to be freely offered, and not forcibly exacted, that wicked priests had no right to them.

We should not forget to say that Mr. Moulton omits to include the name of Professor W. Robertson Smith, of Aberdeen, among the later additions to the Bible Revision Committee, and that the engravings in the volume of Dr. Stoughton add greatly to its interest.

THE MONTHLY REVIEWS.

India is the only subject which is common to the *Fortnightly*, *Contemporary*, and *Nineteenth Century* for this month. In the first the editor argues that "The impoverishment of India is not proven," as against Mr. Hyndman's indictment. Mr. Morley states the case thus:—

We all know only too well the disturbing influence of India on our European policy, but most of us have been willing to face all the actual mischiefs and possible perils that spring from that influence for the people of Great Britain for the sake of the blessings that we assume ourselves to be showering with both hands on the people of India. Is it, then, after all only a glorious illusion, and the dream of a fool's paradise? Are we to face a really formidable strain upon the material well-being of our industrious people, and to suffer ourselves to be drawn into the European Inferno of violence, chicane, sinister craft, militarism, and volcanic danger, all in order to keep our hold over a remote land on which we are bestowing no prosperity, but inflicting on it instead the wasting curse of irretrievable beggary? If the affirmative answer could be proved, England would perhaps have good grounds for despair, as any country or personage that was ever condemned by an ironical destiny to solve a problem that is by its very conditions insoluble.

After examining with the utmost care the alleged facts and the arguments of Mr. Hyndman, Mr. Morley concludes that his "criticisms on the material condition of the people of India, and on fiscal policy, are seen to rest on misapprehensions of the evidence. That the condition of the people is not worse than it might be made by a new and inventive policy, it is not for us to contend. On the contrary, there are many grounds for the deepest scepticism as to the soundness of our system, the success of our rule, the ultimate worth of all our effort. In a recent article in this *Review*, a very competent writer gave good reasons for

thinking that our contribution to the moral progress of India is no more than water spilled upon the sand. The present writer, for one, after listening to Indian officials of all kinds for years, and reading sheafs of Indian documents, is quite prepared for the most sombre view of Indian prospects. However that may be, there is pretty certainly boundless room for improvement in all our methods. But Mr. Hyndman's exposition of the present state of things cannot be held to shed effective light on either the problem or its solution."

In the *Contemporary* Professor Monier Williams continues his essays on the "Progress of Indian Religious Thought."

In the preceding paper [he says] I traced the progress of Indian religious thought through what may be called its three principal stages, of childhood, manhood, and dotage. The Hindu religion, be it observed, has no one prominent, concrete impersonation. It might, I think, not unfairly be described as the natural religion of humanity; or as the collective outcome of man's devotional instincts, unguided by direct revelation. In other words, all the religious ideas which the human mind is capable of elaborating for itself are in that religion collected and comprehended. . . . No one person was its special founder. No one typical name can be specially connected with either its first rise or subsequent development. But the gradual corruption of religion in India led to the springing up of various reformers and revivalist leaders; and to some of the systems established by them I propose now to invite attention.

We hope at some future time, on the completion of these papers, to consider carefully the whole subject. And we specially commend them to the notice of all who are interested in the growth of ancient religions, and the missionary aspects of Christianity.

The *Nineteenth Century* has two articles on India. The first, by Sir Henry C. Rawlinson, on "The Afghan Crisis," needs no notice from us, as it has for some days been occupying the minds of the readers of the daily newspapers. But the second, on "The Future of India," is well adapted to excite more than a passing interest. Sir Erskine Perry combats an opinion largely held by Indian officials, and also by the late Sir George Lewis, that it was labour lost to endeavour to make anything of the Hindoos. Sir George said "they were a race doomed to subjection whenever they came into collision with people more vigorous than themselves." On the contrary, Sir Erskine Perry shows that "we have the astounding period of over four thousand years during which to glean facts relating to the Hindoo race and their capacity for government, such as may form foundation for conclusions as to the future. The characteristics which have most impressed themselves on my mind, after such study of Indian records as I have been able to bestow, are, first, the early appearance of solicitude for the interests and welfare of the people, as exhibited by Hindoo rulers, such as has rarely or never been exhibited in the early histories of other nations; secondly, the successful efforts of the Hindoo race to re-establish themselves in power on the least appearance of decay in the successive foreign dynasties which have held rule among them." These opinions are supported by an instructive historical sketch. The question is next raised as to whether we have gained the affections of the people of India, and is answered in the negative; but the maintenance of our rule is based upon "our endeavours to do justice, or our toleration." A section of the paper devoted to the possibility of a successful invasion of India through the north-west frontier, throws much light upon present troubles in that region. But of more interest and hope is the subject of education, and we rejoice to learn from so high an authority that "already happy results are appearing, and in connection with the subject of this article it may be noticed as a most hopeful sign of the future that our English schools are turning out native statesmen by whom all our best methods of government are being introduced into the dominions of native princes." The concluding section of the article is devoted to an examination of Mr. Hyndman's criticisms on the material condition of India. Sir Erskine Perry and Mr. John Morley coincide in the opinion that Mr. Hyndman's conclusions are baseless, but that India might be more wisely governed. Eventually India, it is thought, will become independent and self-governed. "It is England's task, as heretofore, to teach other nations how to live. A very long period, however, is required before the lesson can be fully learned, and the holders of Indian securities need not fear that the reversionary interests of their grandchildren will be endangered."

The *Fortnightly* contains an article on Prince Bismarck from the pen of Emile de Laveleye. It is founded upon the work of Herr Busch, the Prince's secretary during the war. Readers of the *Times* have made the acquaintance of Herr Busch, but in a desultory sort of way. Here we have Bismarck and his people during the war actually introduced to us, with M. de

Laveleye as master of the ceremonies, and as explanatory commentator, as for example,—

Herr Busch records certain facts which may explain one of the great political enigmas of the time. In May, 1875, Germany was preparing to exact the disarmament of France. I happened to be in Paris at that moment. Paying a visit to the Princess Orloff, who was persuaded of the imminence of war, I met Madame F., wife of a German Minister at Brussels. This lady said she had seen the English Minister at the Court of Brussels on the eve of her departure from that city, and that having asked him where he was going for his summer holiday, he answered, "It will not do for us to leave our post; we shall be lucky if we are not driven away by French or German troops." One of my college friends, belonging to the Ministry of War, confirmed the fact of the gravity of the situation. "We are aware," said he, "what are the terms that Prussia is bent on imposing upon us; to reduce our army to 200,000 men, and to abandon all work on the fortifications. We are in no condition to resist, we shall withdraw our troops behind the Loire. It is for Europe to consider whether she wishes Germany definitely to occupy France. As we know, Europe did intervene."

Peace was preserved, and France has gone on developing her resources. The concluding article, by F. B. Lincke, on the "Peasants of the Limagne," will be found in this number, and is an apt and timely illustration of what a people may do by attending to home industries and peaceful occupations. It contains, also, some important facts bearing on peasant proprietorship in land.

The *Contemporary* contains several articles of great interest and information. We call special attention to one by the Rev. J. H. Sayce on "The Phœnicians in Greece"; to a review of a French work on "Woman in Turkey," by Sir Walter C. James; to the conclusion of the discussion on the "Use of Alcohol," by Sir W. Gull, Drs. Murchison, Moxon, and Wilks; and to the papers on "Contemporary Life and Thought in Germany and Russia."

The *Nineteenth Century* is more varied in its subjects than usual. Mr. Ralston tells the story of "Beauty and the Beast" in many forms, some of which are as entertaining as novel, and have an interest for many who do not care for their origin. It is very difficult to find what is Mr. Mallock's ultimate aim in his paper on "Dogma, Reason, and Morality." Is he desirous of convincing religious people that there is no ground for their most cherished faith save in the Church of Rome—that we must all become Rationalists, or shelter ourselves under authority? Is it true to say, as he does, that "all the old doctrines are getting as vague and wavering, as weak and as compliant, to the caprice of each individual thinker, as the doctrine of eternal punishment?" We, as Protestants, maintain that the words we have marked by italics form a caricature of our doctrine of the right and obligation of private judgment. So far from the individual being capricious, he is bound by the evidences presented to him. In thinking, at all events, that there is no free will, Mr. Mallock writes as though he held a brief for the Roman Catholic Church as against Protestantism. He sketches that Church ideally, and then has to admit how great is the contrast between the ideal and the concrete. He defends prayer to the saints, if prayer be in itself reasonable; and Purgatory loses its terror under the guidance of Bellarmine and Bonaventura. It is well that all sides should be seen and heard, but whether much religious profit will arise to the readers of these reviews, in whose pages the most sacred subjects are thus discussed, is in our opinion very doubtful. There is one view that is strangely absent from these discussions respecting the *quod ubique, quod semper, quod omnibus*, viz., that of St. Paul, that the believer in Christ "walks by faith and not by sight." Is not that a universal note? But faith must not be understood as the submission of reason and conscience to a Church.

Mr. Ruskin, instead of giving, as he promised last month, "a brief history of the rise and issue" of the pre-Raphaelite school, suddenly breaks off with what promised to be a pleasant series of papers. The causes are the two articles which appeared in the same number of the *Review*; one by Mr. Lowe on "Political Economy," the other by Professor Tyndall on "Evolution." Mr. Ruskin says, "As I look over two of the essays that were printed with mine in that last number of the *Nineteenth Century*—the first in laud of the science which accepts for practical spirits, inside of men, only avarice and indolence; and the other—in laud of the science which rejects the worker outside of men—I am less and less confident in offering to the readers of the *Nineteenth Century* any history relating to such despised things as unavaricious industry—or incorporeal vision."

CHRISTMAS NUMBERS.

In spite of the dulness of trade and general depression, the Christmas numbers come to us in profusion, and are as resplendent as ever in gay colour. First and foremost we welcome the *Gentleman's Annual*,

which contains a story, equal to a three-volume novel, by the versatile Mr. Albany Fonblanque. It is full of striking situations, and a plot that, if not very deep, is a very interesting one, and which we shall not do the author the injustice of unfolding. We will only say that the skill with which the numerous characters are held in relation to a common interest is noticeable, and that Sir Albert Hornby, with his self-created difficulties, and Wingate Scriven, and the Rev. Tom Somerv, and Mary and Rosey Kinclerq, are really sketched with a peculiar lightness and sense of reality, and that Walter Brierley plays "big brother" well. It is very pleasant to read.

The *Belgravia Annual* is made up of a series of shorter stories and poems, all bright, suitable, and attractive. The first is Mr. Wilkie Collins's "A Shocking Story," which has remarkably clever touches in his peculiar style, but the mystery is not very awful after all—only a lady takes a step which rather ostracises her for a time, as, in fact, she deserved to be. Of the other stories we like best Mr. James Payn's "A Mediæval Mistake," which has real fun in it; and next to that, "The Brave Girl of Glenbar," in which Mr. Cuthbert Bede is quite himself. The poetry is excellent, especially the "Ballade of the Gleaners," which, however, is a little out of season. The illustrations are varied and powerful.

In *Good Cheer*, Mr. Anthony Trollope leads off with a story in which he portrays with great cleverness a very vulgar baronet's wife, but he so fails with his heroine, the hero, and the baronet, and the tone of the story, that the trifle raises a problem which it does not solve—this, namely, whether Mr. Trollope is still capable of painting real elevation and refinement. The author of "Godwin" gives something very different in her "Lost Leader," in which, while maintaining a genuine Christmas feeling, a high tone, and teaching a good lesson, she is most refined and artistic; and Miss Tytler is interesting but rather improbable in *Lady Eva*—the village doctor's wife, and then the private soldier's wife, and then the regimental doctor's wife again. The bulk of the drawings are admirable.

"Paths of Peace" (the Christmas number of the *Sunday Magazine*) consists entirely of a tale called "The Water Gipsies," a picture of canal-boat life in England, especially as affecting the children. In spite of some improbability and over-sentimentality, it is well written and touching, and the pictures are gems.

"Little Snowflakes" is the title of the *Sunday Magazine* tales for children. It contains three stories of a superior caste. One, the "Floating Light of Ringfinnan," has a touch of thorough Irish character, though the humour is hardly fully represented. "Willie Hardy" will try many a child by its dialect. The others are not so good or so suitable for youngsters. The poetry is the work of high genius undoubtedly—it were difficult to say which piece is most perfect. Mrs. Craik was never simpler, more really elevated, or more touching than in the "Pass of Brander." No such poem has for a very long time appeared in any magazine.

Mr. R. E. Francillon weaves one of his strangely fanciful yet strangely real fictions in "Mixt with Magic" (Grant and Co.). Seldom have we enjoyed him more, and never has he been at once more puzzling and more attractive. Uncle Maurice, and Dr. Stark, and Mrs. Mowbray are all artistically handled, and the end comes with the genuine feast of surprise and pleasure which a Christmas annual ought to have.

Of the somewhat overdone gaiety and pleasantry of the Christmas number of *London Society*, we like best the "Master of the Golden House," which has now and then quaint and unexpected touches; and "Saint and Sinner" is in its own way good. For the rest we do not care much, save for one poem—which has a true and real ring—"Joe's Bespeak," which in a page suggests a whole romance of sudden, pathetic life-contrasts. The engravings match the text well.

"The Mistletoe Bough" is quite in the style of literature to be expected from Miss Braddon's hands—sudden scene-shifting and sensational episodes; but three at least of the stories are cleverly constructed and good in their kind. There are "Two London Seasons," "The Red House in the Copse," and "The Story of Clifford House." The illustrations are bold and striking, though that to the "Painter's Story" is very ill drawn.

"Arrows of the Bow" is the title of the Christmas number of the *Quiver*. The leading piece in it is a story with not a little strength and quaintness, entitled, "Lady Vasart's Ward," which we have read with great interest. "Adam Pimple's

Christmas Pudding" is more commonplace, and the rest of the contents do not call for remark, save to say that the bright little cuts let in to the pages are an attractive feature.

The predominant feature of the "Round Table" (Chapman and Hall) is over-facetiousness and forced laughter. Yet there is much clever work in it had it been but toned down a little. "The Great Gates of Gurr," and a "Tale of Two Chimneys," we have most enjoyed, and we suppose we ought to have relished Mr. Burnand's liveliness! We are not sure about the good taste (artistic and other) of the "Round Table" portraits, more especially since we are in doubt if the *Spirit* idea is admissible, since the shrunken-bodied mannikins are actually afloat in the air; and are in some doubt also about the poem in which Mr. Clement Scott celebrates the powers of the contributors in fluent verses.

We can only afford the space to mention "Our Christmas Annual," composed of "Little Dorinda, who won and who lost her," by Percy Fitzgerald, which has some thoughtful and true touches, and is well sustained. It has, however, no pictures or colours to give that attraction to the eye which seems so essential to the success of the Christmas number.

GIFT BOOKS. VI.

Messrs. Cassell may certainly be congratulated on having exhibited in the most striking form the highest possibilities of wood-engraving and also of descriptive writing in "Picturesque Europe." (1) The plan adopted is good. Having in the first volume disposed of the most picturesque points in our own country, they now travel further afield. In the two volumes before us they survey the most remarkable scenes in Europe, still following the plan of committing a certain radius from a given central point to the care of one writer, though he may take up several districts. Thus the Rev. T. G. Bonney, so well known of old as an Alpine climber, treats of one section of the "Frontiers of France," "Auvergne and Dauphine," "North Italy," "Rome and its Environs," "The Passes of the Alps," and "The Bernese Oberland." We do not think that he is quite so successful in the first three subjects as in the latter two, than which nothing could be more picturesque, suggestive, and natural. Mr. Mattieu Williams does "Norway" in most admirable style, showing here and there a poetic glow, and a clearness of indication very remarkable. "Spain" is eloquently described by Major Arthur Griffiths, who in his novel "A Tale of the Rock," showed abundantly that he was the very man for this part; and he also does fully justice to the "Passes of the Pyrenees"; his military knowledge helping him greatly in the way of vividness and historical reality. Mr. Oscar Browning does the "Cornice Road" and "Old German Towns," but we are hardly so well pleased with the latter as with the former, perhaps because the subject is absolutely too wide for any such style of treatment. Frankfurt-on-the-Maine, not to speak of Nuremberg, almost needs an essay for itself. Mr. Godfrey W. Turner does the "Frontiers" of France (West and North), and does it well; but, though some parts of the "Forest of Fontainebleau" are too sketchy and general, it is astonishing how much he has managed to convey both of fact and spirit in "Normandy and Brittany." "The Rhine" is effectively described by R. J. King, though some points are omitted or merely hinted at; but Mr. George Adam Smith has made a continuous series of vivid pictures of the Black Forest. The Channel Islands are also well treated. It is impossible to do more than to say that never has wood engraving been more worthily used. All kinds of subjects—wild forest, ravine, Swiss valley, high-castled rock, snowy Alp, and Norwegian fjord, are rendered with masterly skill. Even such overdone themes as Dinan and the Grosse Horloge, Rouen, are treated with such power as to have a touch of novelty, and the steel engravings, of which there are thirteen in each volume, are simply superb.

Is anyone wanting a book for a boy at a loss for something attractive and useful at the same time? Then let him take a copy of "Peter Parley's Annual" (2), and he cannot be met with disappointment or sour faces. It not only contains lively sketches and stories, but also articles on such subjects as the horse, insects' eggs, the mythology of the wind—all treated in quite the style that a boy

will enjoy and return to again and again. The cuts are very good, and one or two of the coloured ones striking.

Mr. Thomas Archer has made a very good gift-book in treating of the "Decisive Events of History" (3), beginning with the Battle of Marathon, and ending with the Proclamation of King William of Prussia as Emperor of Germany at Versailles. He writes neatly, simply, and selects his points well. The illustrations are good.

"Once upon a Time" (4) is a book of boys' adventures, told with not a little force and circumstantiality. It deals with French prisons and escapes from them, sea life, pirates, wrecks, and distant countries, and incidentally gives a good deal of information about the customs of the people in various parts of the world, as well as with its natural history. The illustrations are fairly executed.

"Left Alone" (5) is a very well-told story. Phyllis Maitland is a heroine in whom young girls could hardly fail to be interested and to learn from, since in her life she showed great patience and superiority to trial. She was "left alone" in the world, first through the sorrowful death of a brother, and second, through the falseness of one to whom she was engaged. Young readers will be pleased when finally she is united to Lionel Carrington, whose attractive character is very pleasing as here delineated.

In "Tales of Three Centuries" we have a very good translation of one of the most attractive of the lesser books of the well-known French writer, Madame Guizot De Witt (6). It consists of the story of a Huguenot family in the sixteenth century, in which we have a good picture of the lives of that persecuted people during the struggles under Henry of Navarre, then of the "Pilgrim Fathers" in the seventeenth century, and finally of the "Church in the Desert" in the eighteenth. There is a fine religious tone diffused throughout rather than a lesson directly enforced; and the author has sufficient art to make her characters speak for her efficiently in the region of deep conviction. The illustrations are excellent, and the volume is very neatly got up.

BRIEF NOTICES.

In the Track of the Troops. A Tale of Modern War. By R. M. BALLANTYNE. (James Nisbet and Co.) Welcome news to boys! Mr. Ballantyne has published another tale. The present very skilful narrative illustrates certain aspects of the Russo-Turkish campaign. The scenery is described with great fidelity, and the incidents are very romantic. A higher recommendation of this work to many of our readers will be its thorough advocacy of, and harmony with, the principles of peace. This feature is not obtruded, but it greatly enhances the real value of the book.

Parliamentary Buff Book, 1878. By THOMAS NICOLLS ROBERTS. We are glad to see that this valuable publication is continued. It contains an analysis of all the divisions in the House of Commons, with an account of the number of divisions that each member has attended, and the list of subjects and motions upon which he has voted. Besides this the vacancies in the House, and the manner in which they have been supplied, is carried on from year to year. Having often had occasion to consult this work as well as to test its accuracy, we have to say that we have never found the editor at fault. The work is published by the author at 2, Torrington-street, Russell-square.

The Unerring Guide; or, Scripture Precepts Topically Arranged, by HENRY V. DEXTER, D.D. (W. Oliphant and Co.) is a book containing a classified collection of Scripture texts regarding the practical duties of life. The idea is not new, but it is realised to a greater extent in this volume than in any other that we know.

Daniel Quorn and his Religious Opinions. Second Series. By MARK GUY PEARSE. (Wesleyan Conference Office.) There was some piquancy and freshness in the first of the series under this title, but not much in the present, which is little better than a washed-out bottle; still, some people may prefer the lees to the wine.—We have read most of the tales in *One New Year's Night and Other Stories*, by EDWARD GARRETT (W. Oliphant and Co.) elsewhere, and fancy that we have noticed them. They are interesting as tales, but some have an unfinished character, and there is nothing remarkable about any one of them.—Nor is there anything particular to commend in the Rev. JABEZ MARRATT'S *Great Apostle; or, Pictures from the*

(1) *Picturesque Europe*. Vols. III. and IV. With illustrations, steel and wood, by the most eminent artists. (Cassell, Petter, and Galpin.)

(2) *Peter Parley's Annual* for 1879. With numerous illustrations. (Ben. George, Hatton-garden.)

(3) Cassell, Petter, and Galpin.

(4) Religious Tract Society.

(5) *Left Alone; or, the Fortunes of Phyllis Maitland*,

By FRANCES CARR. (Griffith and Farran.)

(6) The Religious Tract Society.

Life of St. Paul. It is styled a "book for the young." It is of the character of scores of books of the same kind, not better and not much worse, being wholly commonplace.—*The Ladder of Cowslips* is a posthumous volume by the late Lady KAY SHUTTLEWORTH (James Nisbet and Co.). It is a painful attempt to teach the theory of music by an illustration of a "ladder of cowslips," but the illustration breaks down, and the attempt is anything but successful. The work is so weak that no relative of the author should have allowed it to see the light.—*The Faithful Saying* (Morgan and Scott) is the title of a series of addresses by Mr. MOODY, whose style is sufficiently known. The addresses deal with various subjects relating to the Christian life.

THE BISHOP OF OXFORD AND CUD. DESDON COLLEGE.

An address by the laymen of the Bishop of Oxford's diocese to his lordship is being widely and influentially signed in the diocese with reference to the decision at which the Oxford diocesan conference arrived on Oct. 10 to refuse consideration to the charges publicly brought against Cuddesdon Theological College. The memorialists state that they are anxious to convey their conviction that a diocesan college cannot be regarded as satisfactory, the teaching staff of which consists of members of the English Church Union, which has avowedly been identified with the extreme party of the Church commonly known as Ritualists. It is from these that the Church of Rome has of late made her proselytes, and surprise cannot therefore be felt that many of the Cuddesdon students have become Romanists.

The bishop has, by anticipation, in reply to an application from a parishioner of Clewer, declined to issue a commission to inquire into certain alleged illegal practices on the part of the Rev. T. T. Carter, the rector of Clewer. According to the *Record*, proceedings will be taken to test the question as to the power of the bishop to refuse to issue the commission.

The Bishop of Oxford, replying to the address of three hundred former students of Cuddesdon repudiating the imputation of disloyalty and unfaithfulness to the Church of England, says:—"It would be an impertinence on my part if I were to assure you that I believe your word. English gentlemen are not accustomed to exchange such assurances, but it is the unhappy property of theological disputations to make men forgetful of the conditions which, in other relations of life, Christian gentlemen are wont to observe. It is sufficient to remark that these imputations on the teaching of the college proceed from persons who have had no opportunity of knowing what it is. The contradiction comes from those who know it well." Referring to the secession of some former students to Rome, his lordship says, "If I read history aright, the divisions and distractions of Christendom are due in great part to the corruptions, the superstitions, and, above all, the bigoted intolerance of Rome. There has been no time since the Reformation at which secessions to Rome, under varying circumstances and influence, have not occurred. You and I may be unable to understand the motives for such secessions. Nevertheless we know there are good and learned men who are persuaded of the validity of the Romish claims, and we do not make their perversion an occasion to bespatter them with controversial mud." In conclusion, the bishop expressed deep interest in the welfare of the college.

THE DISESTABLISHMENT MOVEMENT.

MR. FISHER'S LECTURES.

GUILDFORD.—The *Surrey Gazette* says that on Monday evening week the large County Hall of this town was again crowded on the occasion of a second lecture given by Mr. J. Fisher, of the Liberation Society, on "Church Endowments." The lecture was intended as a reply to the one given the previous week by Mr. Byron Reed, of the Church Defence Association, and hence an unusual degree of interest was manifested in the proceedings. The large building was again filled, something like a thousand persons being present. The proceedings generally were much quieter than on the two former occasions, and although occasional interruptions to the speakers occurred, they were not (except in two instances) of a nature to interfere with a free discussion of the subject. The chair was taken by Albert Kitching, Esq., F.G.S., of London, and as Mr. Fisher entered the hall he was received with the most enthusiastic cheering. Mr. Kitching's speech was received with constant applause. After it Mr. Fisher rose, and was enthusiastically cheered, although, it is said, some groans and hisses were heard. These having been quieted, Mr. Fisher proceeded to deal with Mr. Reed with some minuteness, especially upon the Church property question—sentence after sentence being received with excited cheers. The lecturer resumed his seat amid loud and long continued applause. The chairman then rose and said he should be pleased to give an opportunity for any gentleman to address the meeting in reply to Mr. Fisher. For some few minutes there was no response, and the meeting indulged in various cries for Mr. Reed, with cheers and counter cheers. Mr. W. MATTHEWS then rose to address the meeting, and endeavoured to say a few words as a

working man, but the audience, after repeated efforts on the part of the chairman to keep silence, declined to hear him. A similar reception was also accorded to a Mr. Davey, who also was about to support the lecturer's views. There were cries of "Resolution" and "Time," and this gentleman also withdrew.

The Rev. W. A. CLARKE, who then came forward, and was heartily cheered, said he should have deemed it a disgrace to Dissenters to have allowed the utterances of Mr. Reed to have passed unchallenged, and for this reason alone had he sought to express his views. (Hear, hear.) In the large assembly of Nonconformists that assembled on the platform that night, he rejoiced to find that the attempt to make the denomination with which he was connected the means of the severance of the other Nonconformist bodies had not succeeded, and that they were one and all prepared to assert their principles to the full. (Loud cheers.) He concluded by moving the following resolution:—

That this meeting, while cheerfully recognising the beneficent work which is being accomplished by the Church of England, believes that this work would be still further enhanced in measure and value if the Church were freed from State patronage and control. (Loud cheers.)

Mr. Councillor COLEBROOK having the heartiest sympathy with the cause it represented, cordially seconded the resolution. He spoke of the great benefits that had been conferred upon the town by the flood of light which Mr. Fisher, by his lectures, had thrown upon the subject of disestablishment. A nearly unanimous vote was recorded in favour of the resolution, only three hands being held up against it. The result was received with vociferous cheering.

Mr. CLEMENT DAVIES then rose to propose a vote of thanks to Mr. Fisher for his admirable lecture, which was seconded by Mr. WALLER MARTIN, and carried by acclamation.

A correspondent informs us that as a result of these lectures converts to disestablishment amongst Churchmen might be counted by the dozen.

KETTERING.—On Tuesday evening Mr. Fisher addressed a crowded and enthusiastic meeting in the Town Hall on the subject of "The Disestablishment and Disendowment of the Church." The Rev. J. B. Myers occupied the chair, and made an excellent opening speech. There was a vigorous opposition, which was patiently heard, and to which Mr. Fisher fully replied. A resolution endorsing the views of the lecturer was passed almost unanimously. Hearty votes of thanks brought the meeting to a close.

GRAVESEND.—The *Gravesend Reporter* describes a meeting held in the Public Hall on Wednesday, Mr. A. J. Kitching in the chair, and addressed by Mr. Fisher. The chairman remarked upon the importance of the question, and on the political attitude of the Established Church, attributing the latter to the system if not the men. Mr. Fisher then addressed the meeting at some length, first stating the difference between a religious and a political Dissenter. He pointed out that the Establishment was injurious both to religion and to the nation, illustrated the sale of livings, and other abuses, the diversity of opinion in the Church, and the origin and character of Church property. The Rev. F. Shaw afterwards spoke, remarking that wherever there was a State Church there they would find persecution. If they wanted proofs of this they had only to go into the small parishes—the rural districts, where the clergyman and squire were the great men of the parish, and had everything in their own hands. The speaker gave several other reasons why he was in favour of Church disestablishment.

THE REV. S. NEWMAN, OF EDINBURGH, ON THE SCOTCH ESTABLISHMENT.

On Wednesday last the Rev. S. Newman gave the third of a course of lectures before the Leeds Nonconformist Union. Mr. Seth Slater presided. The lecturer drew some happy distinctions between the Scotch and the English Churches, decidedly unfavourable to the latter:—

Had the Church of Scotland held the views and practised the deeds and assumed the status and arrogance of the English Church it would, as far as Scotland was concerned, have been condemned long ago. (Applause.) They had, for instance, no State-paid ministers settling the law at defiance, or resorting to mean and dishonest things to evade it, in order that they might assume certain positions at what was called an altar of worship by candlelight when the sun was up. They had no clergymen arraying themselves in garments of all colours and inviting their hearers to the confessional, and calling the noble Luther a heretic. They had no clergymen or others authorising auctioneers to put up their livings to the best advantage by assuring purchasers that church and manse were in good repair; that Dissenters were few; but that fish and game were plentiful. (Laughter.) They had not a clergyman in the kingdom that would stand at the churchyard-gate and forbid a burial; not one that would think of interfering with the service at the grave's mouth, by whomsoever conducted, whether layman or minister, Catholic or Protestant—(applause)—and there was not a clergyman in Scotland whose prayers were regulated by a Prayer-book, or who was governed by a bishop, or who could not preach whenever he pleased in a Dissenting pulpit. (Applause.) In the whole land, in connection with the Scottish Establishment, there was no minister who by self-seeking, or by the favour of men in power, could put on an apron with lawn sleeves, and sit in the House of Lords, and be known as a spiritual peer. The Church of Scotland found no pride and pleasure in boasting that the Queen of these realms was the head of their Church. They recognised no Queen as head of their Church. They recognised Jesus Christ only. (Applause.) He questioned very much if there could be

found a minister in the whole of the Scottish Church that would utter a word in favour of those things to which he had referred. There was not one but would be as hearty as the heartiest here to wipe away at once what they would deem to be a national disgrace. Scotland was very unlike England in relation to the things he had named, so much so that the wonder of Scotchmen was how England could tolerate the existence of the Episcopal State Church. He must also say, and he did so with real pleasure, that among the ministers of the Church of Scotland they would find men so devout, so earnest, so self-denying, so scholarly, that it would be no dishonour to any one of their bishops even in his lawn sleeves to untie their shoes for them. (Laughter and applause.)

A clear explanation of the position of the Scotch Church was then given, and the Rev. W. Thomas and the Rev. G. Hinds moved and seconded the vote of thanks to the lecturer.

LINCOLNSHIRE MEETINGS.

BILLINGBOROUGH.—On Monday night last, says the *Boston Guardian*, a meeting, which was well attended, was held in the Temperance Hall, when addresses on "Disestablishment and Disendowment" were given by the Rev. J. H. Lummis, of Wisbech, and Mr. W. Banks, of Boston. The greatest interest was manifested on the subject, and the usual votes of thanks were passed.

HORNCastle.—On Wednesday night, in spite of the "pitiless, pelting rain," a large and enthusiastic meeting was held in the Drill Hall. Mr. Bradley presided, and addresses were given by the Rev. J. H. Lummis, of Wisbech, and Mr. W. Banks, of Boston, on "Disestablishment and Disendowment." A resolution in favour of the objects of the Liberation Society was carried, there being only two dissentients. Cordial votes of thanks were passed to speakers and chairman. This was the largest and most enthusiastic meeting ever held on the subject in Horncastle.

SPILSBY.—On Thursday night a large meeting was held in the Town Hall, when addresses on "Disestablishment and Disendowment" were given by the Rev. J. H. Lummis and Mr. W. Banks, of Boston. This meeting has exceeded all others held on this question, both in regard to attendance and order. No opposition was offered, but when the meeting had closed a few beardless champions of the Mother Church ran howling down stairs.

WELSH MEETINGS.

NWIN, CARNARVONSHIRE.—On Monday evening, Nov. 25, the Rev. J. Eiddon Jones lectured here, and was well received. The Rev. J. Hughes, Cefn Edeyrn, occupied the chair.

CEUNANT, PARISH OF LLANWIRIG.—The Rev. J. Eiddon Jones lectured here on Friday evening, Nov. 29. The chair was taken by Mr. R. Parry, vice-chairman of the Quarrymen's Union. Owing to the very unpropitious weather the attendance was small. Tracts were distributed in both places.

LLANGWYRYFON.—LIBERATION SOCIETY.—On Friday night, Nov. 22, the Rev. Richard Morris, Taliesin, agent of the Liberation Society, addressed a crowded meeting in the Cofadail Board School on "Disestablishment and Disendowment." Mr. David Jones, Troedyfoel, occupied the chair. The lecturer was warmly cheered by the audience. Votes of thanks to the speaker and the chairman brought the meeting to a close.

OTHER MEETINGS.

BRADFORD.—The *Bradford Observer* reports that the Rev. W. R. Sunman gave the second of a series of lectures for the Nonconformist Committee on Thursday, on the Prayer-book. Mr. Alderman Whitehead presided. The lecturer vindicated the Nonconformists from the charge of being schismatics; explained the character of the book, and described its history; the lecturer being heard with great interest. On the motion of the Rev. J. H. Lewis, seconded by Mr. E. Thomas, a cordial vote of thanks was awarded to the lecturer. The Rev. J. Lightfoot, of St. Paul's Church, Manningham, who was in the body of the room, requested to be allowed to ask one or two questions, which did not bear upon the lecture, but which would prevent any further correspondence if it should be decided to give a lecture in reply from the Church of England point of view. Would Mr. Sunman give him in a very few words a definition of Nonconformists—what religious denomination might they take generally to be included under that name? If it could be shown to the lecturer from the authoritative documents of the Church of England that any of the statements which had been made that night were not in accordance with the teaching of the Church of England, was he prepared to publicly retract such statements? Mr. Sunman, in reply, said that Nonconformists included everybody in the country who did not go to church; at least, he called himself a Nonconformist because he did not go to church. He was prepared publicly to retract any statement which he might have made which could be proved to be contrary to the teachings of the Church of England. A vote of thanks was then passed to the chairman, and the proceedings terminated.

CASTLETON, HEYWOOD.—The Rev. F. G. Collier, of Horwich, has lectured at the Castle Club on the Liberal party and disestablishment. The Rev. W. Riding, who presided, enlarged on the practical injustice of the Establishment. In regard to elections the speaker remarked that the whole history of the Liberal party proved that its noblest successes have been gained, not by finesse, and barter, and compromise, but by a bold insistence on the

moral basis of its position. Better for our candidate to suffer defeat than for the very pith and marrow of our party to be untrue to their best convictions.

SOUTH BANK, NEAR MIDDLESBROUGH.—On Wednesday evening, Nov. 27, a lecture was given in the Drill Room by the Rev. W. Whale, of Middlesbrough, on "State-Churchism a hindrance to true religion." After which Mr. J. Andrew, of Leeds, gave an address on "The present political aspect of the anti-State-Church question." A Churchman who is not a resident in South Bank put two questions which are often proposed by opponents—on the subject of Church property—to which Mr. Andrew replied. There had been a free circulation of some of the Church Defence tracts before the meeting, which excited increased attention to the addresses given and to the Liberation Society's tracts that were distributed at the meeting. A lecture in opposition is expected to be given soon. Mr. James Hanksably presided. There was a good attendance, although it was a stormy evening.

THORNBOROUGH, BUCKINGHAM.—On Monday, the 25th ult., a lecture on "Nonconformity in Stuart Times" was delivered in the iron room, which was well filled, by the Rev. E. Hipwood; Mr. J. Cripps in the chair. The attention was well sustained, and on the motion of Mr. Strudy, seconded by Mr. Vyle, a vote of thanks, embodying approval of the principles embodied in the lecture, was very cordially adopted, and the meeting closed with thanks to the chairman for presiding.

BUCKINGHAM.—The same lecture was delivered on Tuesday, the 26th, in the large schoolroom of the Independent Church, which was well filled with a deeply interested audience, whose attention was well sustained throughout, and by whom frequent expressions of warm approval of the principles embodied and set forth in the lecture was given, and at the close cordial votes of thanks were awarded to the lecturer, and also to the Rev. H. F. Holmes for presiding.

TINGEWICK, BUCKINGHAM.—Mr. Hipwood lectured in the Independent Chapel on Wednesday, Nov. 27, Mr. G. Harrison in the chair. The night was very dark and stormy, by which the attendance was considerably affected, but those present manifested much interest, and cordially united in thanks to the lecturer and chairman. Addresses were delivered by the Rev. H. F. Holmes and the chairman.

OXFORDSHIRE.—Nov. 22.—The Rev. T. Pincock, of Oxford, lectured at Long Handborough on "History and the Church," the chair being occupied by Mr. R. Westbury. The attendance was large, and the meeting very enthusiastic. Nov. 29.—Mr. Pincock lectured at Wooton to a good audience, the chair being occupied by Mr. C. Holloway (one of the churchwardens), who spoke strongly in favour of disestablishment and disendowment. Both these places are included in the Parliamentary borough of Woodstock, and it is felt that the meetings would aid the Liberal candidate in the event of an election.

LANGRIDGEFORD, NORTH DEVON.—A meeting was held in the Bible Christian Chapel in this place on Tuesday, Nov. 26. Alderman Handford, of Tarrington, presided, and the Rev. J. Shaw gave a most eloquent and instructive lecture on the "Right Relation of Religion to the State." The chapel was well filled, and the audience testified a most emphatic approval of the sentiments of the lecturer.

ECCLIASTICAL MISCELLANY.

Her Majesty has appointed Earl Stanhope to succeed the Earl of Chichester as First Church Estates Commissioner.

The *Record* says the notice of hearing in the case of Serjeant and Others v. Dale for January 10 next has been personally served on the Rev. T. Pelham Dale.

The Duke and Duchess of Norfolk, and the dowager Duchess, accompanied by a suite of twenty-eight persons, have made a pilgrimage to Lourdes to show their devotion to the miraculous Virgin.

No fresh proceedings are to be instituted against Mr. Mackonochie, it being understood that the appeal from the Queen's Bench to the House of Lords will be sufficient.

The Ritualists in the Church of England now accommodate both parties in their churches by administering the Communion in two ways, with and without the offensive additions. The rector at Wilton-place advertises:—Holy Communion, 8.30 a.m.; ditto (plain), with sermon, 11 a.m. Very like a restaurant bill of fare.

CARDINAL CULLEN'S SUCCESSOR.—The nomination of a successor of Cardinal Cullen as Archbishop of Dublin took place on Thursday. The voting was confined to the parish priests and canons of the diocese. The result was as follows:—McCabe, Assistant Bishop of Dublin, forty-three; Dr. Moran, Bishop of Ossory, seven; Mgr. Woodlock, one. The result will be forwarded to Rome. At a meeting, on Thursday, in Dublin, it was resolved to erect a cathedral and a statue as a memorial to the late Cardinal. Mr. Gray, M.P., offered to subscribe £1000.

THE "SACRAMENTAL SYSTEM."—The president of the English Church Union, the Hon. C. L. Wood, in addressing a meeting of the Oxford University Branch on Thursday, said he saw that a memorial had been presented to the bishop condemning the Union and the teaching and action of some of the clergy who were in place of authority at Cuddesdon College, and who were members of it. The answer which the bishop ought to make to these persons

was to tell them these questions of ritual really went very deep into the whole position, and that it was no mere question of ritual that was being discussed, but the whole principle of the sacramental system.

AN INCUMBENT AND HIS CURATE.—The Bishop of Carlisle, after long forbearance, and allowing him to appeal by anticipation to the Archbishop of York, has withdrawn the licence of the Rev. Michael Haslam, Curate of Maryport. Some weeks ago, at a harvest festival in the parish church (the vicar of which is a strong evangelical), some fruit destined ultimately for the poor was placed upon the table. Mr. Haslam took grievous offence at this, believing it to be contrary to some Scriptural principle, and the revival of a practice belonging to the Old Covenant. He gave out that he should bear his testimony against it in the pulpit. The vicar in vain tried to appease him, and prevented him from accomplishing his purpose by himself preaching. On the first opportunity, however, Mr. Haslam publicly denounced his incumbent, and spoke against him in the parish. The result was that the incumbent appealed to the bishop, who tried to bring Mr. Haslam to reason, but found it impossible. The Archbishop of York was equally unsuccessful; and the bishop, therefore, had no alternative but to withdraw the licence. Mr. Haslam imagined that he had a mission to suppress Ritualism, and some time ago refused to officiate any longer in a church where gaslights were used during morning service.

Religious and Denominational News.

Mr. Spurgeon is still very unwell, and was on Sunday again unable to resume his functions at the Metropolitan Tabernacle. A large congregation had assembled there in the expectation of hearing the rev. gentleman.

The Rev. W. J. Knapton, late minister of the Unitarian Chapel, Bradford, Yorkshire, and formerly of the Church of the Saviour in Birmingham, who has recently left that denomination, is about to be ordained to the curacy of Bradford parish church.

The Rev. Edward Corke, finding his strength unequal to the work of the united churches of Morchard Bishop and Bow, North Devon, has accepted a cordial invitation to the pastorate of the church at Shaldon, near Teignmouth, South Devon, and will commence his labours there at Christmas.

SWANSEA.—The recognition services in connection with the settlement of the Rev. D. Bloomfield James, as the pastor of Walter-road Congregational Church, Swansea, in succession to the Rev. Thomas Jones, now of Melbourne, took place on Thursday, the attendances being large, and the proceedings throughout being of the heartiest description.

ROCHDALE.—For some time past there has been an attempt in Rochdale to raise a sum of 2,000*l.* to build a chapel for the congregation of the late Mr. John Ashworth, author of "Strange Tales." The Mayor (Mr. W. James Petrie) on Thursday performed the ceremony of opening a bazaar in the Lyceum, Rochdale, in furtherance of the object. Miss Margaret Sophia Bright, the Right Hon. J. Bright's youngest daughter, contributed a number of articles.

MISSIONS IN THE EAST.—Bishop Wiley, of the American Episcopal Church, has lately been on a missionary tour through China and Japan. Twenty-five years ago he went home from China disheartened, after a period of unfruitful labour. But on this visit he found a marvellous change. He says that where he then left five preachers, there are now 511, and that he could set out from Peking and travel across the entire Empire, a distance of 2,000 miles, and stop every night at a mission station with a Christian family. He speaks of Japan as a whole nation breaking away from the past and reaching after modern ideas. If the Church meets its opportunity, Dr. Wiley thinks Japan will be a Christian nation before the close of the present century.

DR. DALE AT EDINBURGH.—On Saturday, November 23, Dr. R. W. Dale, M.A., addressed a meeting of Free Church students in one of the classrooms of the Free Church College, Edinburgh. Principal Rainy and Professors Blaikie and Davidson were present. Mr. Dale was warmly received. He counselled them to beware of becoming engrossed in abstractions, one of the peculiar perils threatening students, and to get into the world of facts and of persons. To the fact that they had to deal mainly with speculative truth he attributed the waning in intensity of religious life which many ministers acknowledged with humiliation and shame. He took a hopeful view of the Church's future, and encouraged students to go forward to their ministerial work with a good heart and hope. They had, he said, fought materialism before; but why, he asked, should they be afraid of it now.

THE LATE REV. J. WILKINS, OF BRIGHTON.—An impressive and unusual funeral ceremony took place at Brighton on Friday. The deceased was the Rev. J. Wilkins, pastor of Queen-square Baptist Chapel, and was very popular. He was selected as a representative at the Conference of the Evangelical Alliance in New York last year, and on attending there was offered a pastorate, proving as popular in America as in his own country. The news of his death was received with general regret by the Nonconformist body, and at the funeral the remains were followed to the grave by between twenty and thirty ministers, representing all shades of opinion,

whilst hundreds of children from the various Sunday-schools sang hymns in the cemetery, which was thronged by the general public. One of the hymns was composed by deceased himself for his funeral. The music also was his own. It was composed twenty years ago for his burial service.

STOCKWELL.—A recognition service took place at Stockwell Congregational Church on Nov. 21 in connection with the settlement of the Rev. Charles Chambers as successor to the Rev. Mr. Heard, who lately resigned the pastorate. The chair was taken by Mr. W. Marten Smith. Mr. Hobson, the secretary, made a statement in reference to the causes which led to the invitation. The Rev. C. Chambers, after some reference to his doctrinal views, said he had come to London and accepted the invitation from Stockwell because it was unanimously given, and having come, he was determined to preach the Gospel of Jesus Christ, and so win souls for Him. The Rev. J. Baldwin Brown delivered an earnest address in which he expressed his very great sympathy with the church and with Mr. Chambers. Addresses of a sympathetic character were also delivered by the Revs. B. C. Etheridge, J. Clegg, D. A. Herschel, and P. J. Turquand.

THAME, OXON.—Anniversary services in celebration of the opening of the new Congregational Church, Thame, and the extinction of the debt, were held on the 17th ult., when the pastor, the Rev. G. T. M. Inglis, preached morning and evening. On Monday there was a well-attended public tea, followed by a public meeting, under the presidency of the pastor, when addresses were delivered by the Revs. D. Martin (Oxford), H. Webb Smith (High Wycombe), E. G. Sones (Haddenham), D. Jennings (Long Crendon), and Samuel Patton. The whole of the money for the purchase of the site and erection of the chapel had been paid, but there was a debt of 200*l.*, left on the minister's house. Mr. S. J. Johnson, however, promised 50*l.* if the whole of the 200*l.* was collected that evening, and through the energy of Mr. E. Dodwell this amount was raised. The chapel and minister's house have cost about 2,500*l.*, and this sum has been raised in seven years from the opening services.

EVANGELICAL ALLIANCE CONFERENCE.—On Thursday evening, by the permission of the committee of the National Club, Whitehall-gardens, a conversation of the members and friends of the Evangelical Alliance was held in the drawing-room. Sir Harry Verney, the president, occupied the chair.—From a sketch of the proceedings of the Council during the year, presented by Mr. A. J. Arnold, the secretary, it appeared that a larger number of members had been enrolled than in any previous year. Numerous meetings had been held by the secretaries throughout the country. A deputation had been appointed to visit Italy, and had been cordially received by members of every evangelical denomination there. During the months of the Paris Exhibition the hall which had been erected by the Council in the Place du Trocadéro had been used daily for evangelistic services and conferences in the French and other languages, and had been attended by upwards of 105,000 persons. On the question of religious liberty, it was stated that the action of the Council had resulted in the redress of grievances in Egypt and in Spain. The Protestants in Upper Egypt had, after a long delay, received from the Khedive a plot of ground for the erection of a church, and the land had been legally conveyed. Reference was then made to the persecution of Protestants in Bulgaria at the hands of the Greek Church authorities. Lord Derby had expressed himself most favourably upon the subject of the new treaty containing a clause guaranteeing full religious liberty. Intolerance in Hesse-Darmstadt had also received the attention of the Council, and since the recent visit of the hon. secretary, Dr. Blackwood, a fine of 200 marks, levied about two years ago on Pastor Kraus, had been repaid to him by the Grand-Ducal Government. Upon the conclusion of the report, addresses in harmony with the principles and objects of the Alliance were delivered by the Rev. A. M. W. Christopher, Rev. Dr. Jobson, Rev. G. T. Porter, Rev. Dr. Bliss, Pasteur Varnier, Mr. W. M'Arthur, M.P., and Mr. D. Matheson.

THE SPURGEON TESTIMONIAL.—Mr. C. H. Spurgeon, for a period of twenty-five years, has occupied a prominent position as a preacher, an author, and a philanthropist. His sermons, which are published every week, have circulated widely in Great Britain, America, and the colonies, while many have been translated into the languages of Europe and the dialects of Asia, thus securing for his ministry a range almost universal. Of his other works, especially the racy little volume known as "John Ploughman's Talk," it is sufficient to say they are read by all classes of the community. The Pastor's College, which he founded and still directs, has trained and sent forth upwards of 400 young men, many of whom occupy prominent positions in the Baptist denomination as ministers and missionaries. In addition to the 100 students now in the college, nearly 300 young men are receiving free instruction in the evening classes, and about 2000 children are taught in the Sunday and day-schools. By the agency of the Colportage Association, eighty colporteurs are employed in the dissemination of Christian literature in our rural districts, and by various other societies connected with the Metropolitan Tabernacle the Gospel is being widely circulated. The Almshouses afford shelter to 17 aged women, and the Stockwell Orphanage has under its fostering care some 250 fatherless boys. To commemorate the completion of the twenty-fifth year of his present pastorate, which

has been one of unparalleled success, his friends have resolved to raise a testimonial worthy of the occasion. Towards this object a bazaar will be held at the Tabernacle, commencing Tuesday, Dec. 31, and lasting several days. If those who have profited by his ministry, or who are in sympathy with his great work, contribute towards the fund, the testimonial will be a fitting tribute of esteem and affection to one who has devoted himself, by the consecration of unusual talents, singular zeal, and disinterested fidelity, to the good of his fellow-men and the glory of God for upwards of a quarter of a century. As Mr. Spurgeon has expressed his determination to apply the fund to charitable purposes, the testimonial, while expressing the public appreciation of his character, will help forward the above-named works of Christian usefulness to which he is committed, especially the Almshouses, which require the sum of 5,000*l.* to secure a permanent allowance for the inmates.

SUNDAY-SCHOOL UNION.—A very pleasant and successful *conversazione* was held in the Jubilee Building of the above society, 56, Old Bailey, London, on Friday, November 29, under the presidency of Sir Charles Reed, Chairman of the London School Board. The business premises of the society have recently undergone considerable alteration and enlargement, and this meeting was held on their completion to celebrate the event, and to afford an opportunity for the social reception of Sir Robert Lush, the society's president elect. The guests were received by Sir Charles Reed in the library, where tea was provided from six till seven o'clock, after which an adjournment took place to the lecture hall, where Sir Charles Reed took the chair, and the evening's proceedings were inaugurated with devotional exercises. Sir Charles Reed then, in the name of the committee, offered a hearty welcome to all present, and proceeded in felicitous terms to refer to his own retirement from the presidential chair of the Union, and the acceptance by the Right Hon. Sir Robert Lush of the position he vacated. He spoke in the highest terms of Sir Robert's adaptation to the office, and predicted the happiest results as likely to ensue from his connection with the society. Sir Robert Lush, who on coming forward was warmly cheered, then acknowledged the complimentary terms in which the chairman had spoken of him, as well as the heartiness of the reception accorded him at all hands. He said he was necessarily very much occupied, and had but little time to spare, but such time as he could spare should be placed very heartily at the disposal of the society which had conferred upon him so honourable an office. Sir Thomas Chambers next addressed the meeting in a speech, in the course of which he said that he had the highest possible opinion of Sunday-school work, and had been himself, for a period of seven years, a Sunday-school teacher. Sunday-schools accomplished more good, at less cost, than any other philanthropic institution, and he therefore wished the society at the head of the movement every possible success. Mr. Groser, the senior secretary, then followed, giving some pleasant reminiscences of Christian work many years ago, in which he had united with Sir Robert Lush and Sir Thomas Chambers. Addresses were then given by Mr. Benham, who referred at length to the several objects of the meeting; by Mr. Shrimpton, who gave some statistics relative to the continental operations of the society; also by Dr. Edmunds and Dr. McAulane. Refreshments were provided in the library at the close of the meeting, which was enlivened throughout by musical selections effectively rendered by the choir of Finsbury Chapel.

MANCHESTER.—**PRESENTATION TO THE REV. DR. MACLAREN.**—On Wednesday evening a meeting of the members of the Rev. Dr. Maclaren's congregation was held in Union Chapel, Oxford-road, to present to him a testimonial of affection and regard on the completion of the twentieth year of his ministry in that chapel. The presentation consisted of a cheque for 2,000 guineas, of a very handsome timepiece, type-writer, and gold watch, together with an illuminated address signed by every member of the congregation and contributor to the testimonial fund. The chair was taken by Mr. Peter Spence, and there were also present on the platform the Rev. Dr. Thomson, the Rev. F. Trotman (Pendleton), the Rev. C. Williams (Accrington), the Rev. Mr. Sythe (Bolton), Mr. J. Galloway, Mr. Allison, and other leading members of the congregation. Letters of apology were read from Mr. Richard Johnson and Mr. William Graham, who were prevented from attending, and a telegram from the Rev. H. Stowell Brown, of Liverpool, regretting that at the last moment he had been unable to attend. The chairman said that they were met that night to perform what was, in his opinion, an important Christian duty. Their worthy and beloved pastor had devoted twenty years of the prime of his life to their spiritual welfare, and of the success of his work there were many evidences around them, one palpable evidence of which was the fact that the church after his accession to the pastorate increased so much that the place became too strait for them, and it was found needful to build the large and commodious chapel which they now possessed, and where to such large numbers the Gospel was so earnestly and eloquently proclaimed. The church, so far as his ten years' personal connection with it enabled him to speak, had been the scene of continual peace and harmony. Mr. Allison, the hon. secretary, then made the presentation of the address, which was as follows:—

To the Rev. A. Maclaren, D.D.

Dear Sir,—At the close of the twentieth year of your pastorate of the church and congregation worshipping

in Union Chapel, Oxford-road, a very general desire was felt to convey to you in some tangible form the expression of our affectionate regard, and of the great value we attach to your work. We believe that the great day alone will reveal the number of those who are able to call you their spiritual father in Christ Jesus, and that none who have conscientiously attended and intelligently appreciated your ministry have failed to be led into higher, more cheering, and ennobling views of the great salvation. We esteem you very highly in love for your work's sake. We desire to acknowledge thankfully the great benefits we have received from your ministrations; and while deeply convinced that the recompense of the reward to which chiefly you have respect is the "well done" from the Master's lips, we yet desire of what we have to offer you a practical, though inadequate, token of our esteem and affection, in the hope that you will accept what we now present as the expression of our sincere attachment, and praying that our Father in heaven may bestow upon you and Mrs. Maclaren, and on your family, the best of blessings now and the better and more enduring substance hereafter.

The address was signed by Peter Spence, chairman; J. Galloway, treasurer; W. Allison, secretary; and by all the members of the congregation. Mr. Galloway then presented Dr. Maclaren with a cheque for 2,000 guineas and the other articles already enumerated. Dr. Maclaren, who was very warmly received, and who spoke under the influence of considerable emotion, said their great kindness had made him bankrupt of words. It was easier to answer censure than such undeserved praise as had been heaped upon him in no stinted measure that evening. The munificent testimonial which Mr. Galloway had handed to him was in money value so great that he could not adequately express his acknowledgments. It would be a very material addition to present comfort—(Hear, hear)—and to future resources, if God should spare his life to the time when he should have earned the right to rest. And with regard to the accompaniments, those derived an additional value to him from the fact of their being visible and permanent embodiments of the place which their kindness allowed him to hold in their respect which he might pass on to his children. The testimonial was all the more precious to him because it was not, like a great many other testimonials, a plaster to cover a wound. (Applause.) There had been no disagreeables preceding it which it was an attempt to patch up. (Hear, hear.) He thought it was the simple outcome of twenty years of mutual good understanding—(Hear, hear)—and unbroken harmony. (Hear, hear.) Acknowledging his many imperfections, and the indulgent treatment he had received, he was conscious that all his ministerial career he had tried to be real—(applause)—had set before him as his ambition, or, at least, as one phase of it, this—no sham emotion, no hysterical sentimentality, and as little of conventionality as might be. He could truthfully say he had never hunted after popularity, nor sought means to attain it. (Applause.) He had not sought to preach that which would please, amuse, or attract, but that which would clear his conscience, save men's souls, and glorify his Master. (Applause.) He had tried to make his ministry as thoughtful a ministry as he could, and as thoroughly and loyally devoted to the exposition of God's Word as ever he could, and, above all, he had tried to preach Christ and Him crucified. (Applause.) How imperfectly all that had been done nobody knew half so well as himself, but the generous recognition which the imperfect fulfilment of that purpose had met with at their hands that evening was to him a subject of profound thankfulness, not only on personal grounds but on higher ground. As long as we lived in a world of sin and sorrow and struggling, so long would the deep heart of humanity respond to the Gospel of pardon and purification, of struggle and victory, of gladness and peace, and their kindness and recognition that evening would confirm to the end of his public career the resolve that he would live preaching Christ Jesus, warning every man and teaching every man in all wisdom that he and they might at last meet perfect before the throne of God. (Applause.) The Rev. Charles Williams, the Rev. Dr. Thomson, and the Rev. F. Trotman also addressed the meeting, and paid a warm tribute of admiration to Dr. Maclaren's great talents, and his clear exposition of the Word of God.

FACTS WORTH NOTING.

The advance of winter and the continued depression of trade are beginning to tell severely on the London poor, and the officials at the various work-houses report that the wards are getting inconveniently crowded.

The number of bills of sale registered in London during the last four years indicates an increasing degree of pressure upon thousands of struggling households that tells a sad tale of its own:—542 for a fortnight in November of 1875; 589 for a like period in 1876; 674 for 1877; and 1,019 for the equivalent two weeks of 1878, the ratio of increase being from eight to fifteen, and from fifteen to fifty per cent. Multiplied upon the most moderate average, the degree of private conflict with difficulty, and suffering as the result, thus indicated, constitute a very serious element in that which used to be called "the Condition of England Question."

A Sheffield paper states that on one great estate in the neighbourhood more than twenty tenants have given notice of their intention to quit.

At a meeting of the British Iron Trade Association on Friday, in London, Mr. David Dale presiding, a report and letters were read showing that German

manufacturers had secured large orders in Italy, Spain, and Portugal. The secretary was requested to communicate with Lord Salisbury as to the Protectionist movement in Germany and the hostile tariff in Spain.

It is understood that most of the ironmasters in Lancashire contemplate effecting a considerable reduction of wages in every branch of trade in the course of a week or two.

Nine hundred men have been paid off by the Chatterley Iron Company, near Burslem, owing to depression. The men offered to submit to a five per cent. reduction, but the offer has not been accepted.

The operatives engaged in a number of manufacturing concerns in the Rochdale district last week commenced to work at a reduction of ten per cent.

On the Cleveland iron market it was asserted that unless there were some improvement in the new year the prices of iron will have to be yet lower than at present, viz., lowest price 36*s.* 6*d.* for No. 3; and that additional furnaces will have to be blown out.

The downward tendency of wages in the railway service is becoming general. The Midland directors have notified to their station porters that after the 18th their wages will be reduced 1*s.* per week. The Manchester, Sheffield, and Lincolnshire Company's servants have been reduced, and the directors of the Lancashire and Yorkshire Railway have also just lowered the wages of their porters and other servants. The directors of the London and North-Western Railway Company intend to reduce the wages of a great number of their porters of the subordinate class, and the reduction will in many cases be more than ten per cent. on the wages now paid. All new employees will be subject to an immediate reduction.

Several large coal firms at Cardiff are reducing the number of the men they employ at the docks; and the employees on the Taff Vale and Rhymney lines are about to be placed on short time. The building trade in Cardiff is very depressed, and in consequence of the low price of freights shipping matters are very dull.

About 5,000*l.* altogether is now available for the relief of the distress in Sheffield. In Brightside alone, it is stated, over 1,000 families require assistance. A central depot is to be established for the reception of food and clothing. Wolverhampton seems to be little better off than Sheffield. At Friday's meeting of the Board of Guardians it was stated that the union house was quite full, and the space of ground used as a stoneyard was also all occupied with unemployed workmen whom the guardians found employment at breaking stones.

It was unanimously resolved at a meeting of cotton operatives at Oldham, on Saturday, not to accept a five per cent. reduction in their wages. It is now feared that the strike, which commenced on Monday week, will prove a protracted one. Several more mills have been closed, and the total number of spindles standing still is now 5,500,000, while 20,000 operatives are out of employ.

A largely-attended conference of South Staffordshire ironworkers was held at West Bromwich on Monday, at which the foreign policy of the Government was strongly condemned as tending to aggravate the depression of trade.

Official reports issued by the Labourers' Union state that the lock-out of agricultural labourers in Kent and Sussex is increasing, nearly 900 men being now on the union funds.

For the first time since the North Staffordshire Locomotive Works at Stoke-on-Trent have been in existence, the measure of shortening the hours of working has been resorted to. On Saturday the works were closed, and notice has been issued that work will be stopped every Saturday until trade revives. This step affects about 1,500 workmen.

There has been a run on the Burnley Building Society. Nearly 20,000*l.* were withdrawn before the directors insisted on the full legal notice being given before withdrawals could be made.

In New Bedford, United States, is an evangelist ninety years old, who has preached eighty thousand sermons, and has survived every individual of the congregation before whom he delivered his first discourse. He is known as "Elder Moses Howe."

Messrs. Bentley are about to publish "The Afghan War of 1838-42: a Personal Narrative, from the Journals and Correspondence of the late General Augustus Abbott, C.B., R.A., edited by Mr. Charles Rathbone Low. The book describes in detail the line of route from Quetta to Candahar, and thence to Ghuznee, Cabul, and Jellalabad.

An association is now being formed for the purpose of establishing an institution at the West-end of London where governesses, tutors, and male and female servants, may secure engagements. Rightly conducted such an agency would undoubtedly be a great boon both to employers and employed. An abridged prospectus appears in our advertisement columns.

Mr. John Thomson, F.R.G.S., author of "Illustrations of China and its People," &c., had the honour of submitting his photographs of Cyprus, by request, to the inspection of the Queen. We understand that Her Majesty expressed her high approval of the series that will form the illustrations of his forthcoming work, entitled "Through Cyprus with the Camera, in the autumn of 1878," and a copy has been ordered for the use of the royal library. The book will be published by Sampson Low and Co.

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The Nonconformist.

WEDNESDAY, DECEMBER 4, 1878.

THE WEEK.

THE news from Afghanistan during the week has been somewhat chequered, and the report that there has been a fall of snow probably indicates the early suspension of active operations. For several days considerable anxiety prevailed as to the communications of General Browne's column with Peshawur. In consequence of the hostility of the Zuki Khel section of the Afreedees, who are described as incurable thieves, the Khyber Pass became unsafe, several murders were committed, and more than one convoy was turned back. Energetic measures were at once adopted, negotiations were opened with the head men of the tribe who undertook to keep the Pass clear, and one of the villages of the marauders has been shelled and burnt by Major Cavagnari. The result is that convoys are now passing safely through to Ali Musjid, and General Maude is hastening up with his reserve forces from Peshawur. Sir Samuel Browne remains at Dakka, but as it is officially stated that Jellalabad is evacuated, and that there are no Afghan troops nearer than Cabul, he may decide to advance without delay upon that city, which is thirty-three miles distant from his present headquarters. The column under the command of General Biddulph is encamped some thirty miles north-west of Pishin, where he obtains plentiful supplies from the natives of the valley, and awaits the arrival of General Stewart, who has reached Kirla in the Bholan Pass. A mountain range, with three miles of steep ascents and descents, will have to be surmounted before this brigade can advance upon Candahar, and there are ominous reports of the need of warm clothing, and of the mortality of the camels.

Considerable anxiety is felt as to the fortunes of the Kurum column commanded by General Roberts. On advancing from the abandoned Kurum Fort to the mouth of the formidable Peiwar Pass, the summit of which is only thirty-five miles from Cabul, he met with a decided check. The flanking troops were driven back with some loss, and the main body was obliged to retire before the considerable body of Afghans—four regiments—who are defending the Pass with two batteries of artillery, and are strongly entrenched. For three days the British column was obliged to rest in order that supplies might be obtained, and reconnaissances made. This force is strong in numbers, but isolated, being about a hundred and forty miles from its base at Kohat. An official despatch from Lahore, dated yesterday, says that General Roberts' division is two miles from the mouth of the pass, at the top of which the Afghans have taken up "a strong position," and that the weather is fine but cold. The Viceroy makes no mention of any battle proceeding as reported in the telegram from Lahore. But his news from General Roberts is no later than Sunday, while the engagement is said to have taken place on Monday. The situation in this part of Afghanistan is described as being "critical."

The Czar has left Livadia, and on his arrival at Moscow on Sunday, in reply to an address from the leading inhabitants, made a speech, in the course of which he thanked them for their devotion shown towards himself "on the occasion of the late lamentable events in St. Petersburg and elsewhere," and asked for their co-operation "in arresting the young in the pernicious path on which they are led by evil persons"—a suggestion which indicates the serious nature of the Nihilist conspiracy. The Emperor also requested that the same devotion might be displayed towards his son when he himself was no more—a noteworthy and ominous remark. In respect to foreign relations His Majesty laid stress on the importance of a definitive treaty of peace with Turkey being

soon signed, and concluded with a prayer that he might have the consolation of seeing their beloved country develop in a peaceful and regular manner; "the only means of securing the greatness of Russia, dear to you and myself." Though the Czar's remarks at Moscow are not of great importance, possibly because that city is the centre of the Slavophil movement, his Government are reported to have renewed the assurances to the British Cabinet of their intention faithfully to carry out the Treaty of Berlin, and to raise no difficulties in respect to the Afghan war.

Parliament will assemble to-morrow afternoon, and the daily meetings of the Cabinet indicate the haste with which the Ministerial programme for the session has to be prepared. The *Times*, which may now be regarded as a regular Government organ, bids us expect little in respect to domestic legislation. Ministers will, it is predicted, propose a vote of credit, but no immediate increase of taxation, and the Opposition are warned against raising party issues. The Liberal leaders are not, however, likely to be governed by the advice of the *Times*. That they feel some difficulty as to the course to be pursued may be inferred from the fact that they have had two meetings without any definite result. Mr. Fawcett strongly urges that an amendment should be moved on the Address, but we fear that Lord Hartington and his colleagues will not have the courage of their convictions. It seems that a considerable section of the Home Rule members are on this question anxious to co-operate with the Opposition leaders; a course which is strenuously opposed by Mr. Butt. Meanwhile the prospect of an early appeal to the country increases, and there is a sudden show of activity on the part of the Conservative election agents in various parts of the country. It is quite possible, especially if the opposition to the Ministerial Afghan policy in Parliament should be serious, that the short winter session will be followed by an immediate dissolution and an election in January.

Elsewhere we give a full analysis of the Afghan papers, and an estimate of their significance. The Government have also published a series of despatches relative to the action of Russia in Central Asia, with the object of showing that that Power has for some years past been continuously intriguing with Shere Ali, especially since the Indian troops were brought to the Mediterranean when war appeared imminent. By the issue of these papers the Foreign Minister proves too much. If the Ameer of Afghanistan was only a puppet in the hands of Russia, it is that Power, and not its dupe, that should be called to account. The contrast between Lord Salisbury's subservient tone in accepting the assurances of the Russian Foreign Office and the language used towards Shere Ali by Lord Lytton is painfully apparent.

It is announced that should the Parliamentary session take its usual course, Sir Wilfrid Lawson will introduce, not only his Permissive Bill, but also an independent resolution on the licensing question, which will be submitted first for discussion. This seems to us a wise decision. It will have the effect of bringing on a more general debate on the whole question than has been possible of late years, and will more fairly test the real feeling of the House. Subsequently, if needs be, the hon. member for Carlisle can fall back upon the bill with which his name has been so long identified.

We give elsewhere a separate column of paragraphs illustrative of the depression of trade, and the consequent decline of wages and increase of privation. The facts stated have a cumulative force, and are worth pondering, not only in their social bearings, but in connection with the political situation. The nation suffers, and is impoverished to a great extent because a reckless Minister, who secured a Parliamentary majority nearly five years ago, pursues a policy adverse to the cherished traditions of the country.

The news from South-Eastern Europe is of the usual chequered character. The Porte is trying to put down the Macedonian insurrec-

tion in a characteristic fashion. Circassians and Redifs—in other words cut-throats and plunderers—have been sent to deal with the malcontents whom Lord Beaconsfield's policy has retained under the Sultan's authority. Twelve Bulgarian villages have been burnt, and whole families have been massacred without regard to age or sex. In one village only nine persons out of 320 inhabitants escaped. For a wonder Sir A. H. Layard has found it necessary to publish this information, if not to protest against such atrocities. It is not surprising to hear that the insurrection is spreading. The other important items of news from this region are, that Austria and the Porte have at length concluded a convention relative to Bosnia and Herzegovina, based upon a recognition of the Sultan's titular sovereignty and a joint occupation of Novi-Bazar; that a liberal project of rectification is being prepared at Constantinople which is to be submitted to a commission appointed by the Greek Government; that the Russian forces in European Turkey are still being increased and the fortifications of Bourgas pushed on; and that Prince Battenberg is likely to be nominated sovereign of Bulgaria.

The telegraphic abstract of the Message sent on Monday by President Hayes on the opening of the Congress at Washington shows that a hopeful view is taken of the general position of affairs. "Our industries are reviving, and we are promised future prosperity," may be accepted as an official declaration based upon authentic knowledge. Any tidal wave of commerce that has set in for America must speedily be felt here and in other countries. The message adds the welcome tidings that foreign relations continue peaceful. Happily, the United States are not accustomed to meddle with foreign politics, and they care nothing for that bugbear of European politicians known as "the balance of power." The process of redeeming the enormous debt incurred during the Civil War is still carried on, although the rate of reduction has necessarily been curtailed by the state of trade. During this year the Treasury has issued over twenty millions of pounds sterling Four Per Cent. Bonds in redemption of an equal amount of Six Per Cent., and it is estimated that the total amount held abroad does not now exceed forty millions sterling, being about one-tenth of the total indebtedness of the country. Any attempts are deprecated that tend to make radical changes in the existing financial legislation; this being pointed at the resumption of specie payments on January 1. The advice thus given in the Message is not likely to be heeded by the more refractory and opinionated members of Congress, who have more than once shown a disregard of what might be said by the nominal Chief of the Republic. Yet we venture to believe in the good sense and justice of the American people on this and other debatable topics. On the whole, the Message has a quiet and a hopeful tone as to the domestic questions on which it treats, but no reference is made to the relations between the United States and Canada.

The great meat question has again been discussed in the columns of the *Times*. One of the correspondents has suggested that some means should be devised to bring together the grazing farmer and the consumer without the aid of various intermediaries, who are thought to swell the prices for the sake of their own profits. In round figures, it is alleged that what the farmer sells for sixpence is charged threefold to the consumer, and that a tax of twenty-nine millions a year is thus laid on the community of meat-eaters. Perhaps less meat might be consumed with advantage. Certainly less expensive portions might be eaten by many of us who have restricted means; and also less wasteful methods of cooking might be devised if a knowledge of the culinary art were more general. Possibly, considerable advantage would accrue if the bills were closely watched, if ready money were paid, and if care were taken to avoid speculation and carelessness in domestic matters. One thing is certain, and it cannot be regretted, that persons now regularly eat meat who formerly were unable to procure it. There has been a marked improvement in wages and in social conditions which has led to this, and no one would desire a return of those days when whole classes of the community seldom or never procured animal food. The greatly increased consumption has, of course, tended to enhance prices, inasmuch as the supply has not kept pace with the demand. We do not anticipate that the assistance of the intermediaries of whom so many complain can be dispensed with. We rather look to the exercise of proper care and economy on the part of consumers, and to the development of a supply of meat from countries where at present it is greatly in excess of the local demand.

Correspondence.

THE LONDON CONGREGATIONAL UNION AND THE "YEAR BOOK."

To the Editor of the *Nonconformist*.

SIR,—I feel bound to write in reply to Mr. Hollowell's letter in your last issue. He has publicly protested against the action of the Committee of the London Congregational Union, and says that a more inequitable and indefensible act was never charged to the account of a committee. The protest and the charge should, I think, have been made to the committee, but having been made to the public, and certain statements put forth in justification, I wish to correct some of these statements.

Mr. Hollowell is wrong when he says that the "Year-book" for 1879 will contain no names of London ministers save those officially furnished by the London Union Committee. The fact is that it will contain the names of London ministers officially furnished by four other Unions, viz., Surrey, Essex, Kent, and Herts.

The second and third statements have been already answered. Mr. Hollowell fails to distinguish between the action of the two Unions. If the situation is new, it is because of the action of the Union of England and Wales. The London Congregational Union has done this year as it did in former years, and if the result is different the onus can hardly be said to rest with it. The statements numbered four and six have no bearing on the point at issue, as no one has said that Mr. Picton sought membership, and number five does not appear in print at all.

The seventh statement is slightly inaccurate. The circular did not say "a letter of recommendation from and signed by five brethren," but "the recommendation of five ministers in your district who are members of the Union." I should not have noted this, but that Mr. Hollowell seems to lay stress on the form the recommendation should take.

In the eighth statement Mr. Hollowell is quite wrong when he says, "out of them all there is only one whose name is to be kept out of the 'Year-book.'" Eleven of the names marked with an asterisk in the London list have not been returned by the London Congregational Union for "Year-book" of 1879. Of these eleven six have been returned by the unions mentioned above as furnishing names that will appear in the London lists, but there are still five not returned at all.

In reply to statements nine and ten, I answer that Mr. Cowper was recommended by the north-east district committee, the district in which he resides, and that Mr. Smith was recommended by the north-west district committee, the district in which he resides, and of which Mr. Hollowell is one of the secretaries. It was after a decision had been come to in Mr. Picton's case that Mr. Smith's name was passed, and if Mr. Hollowell thought we were not doing fairly, then was the time to object, but as secretary he recommended that the name be returned.

In conclusion, Mr. Hollowell asserts his conviction that but for the operation of theological reasons Mr. Picton would never have been voted out. I demur to that way of putting it. The name never had a place in our return, and therefore could not be voted out. With regard to the operation of theological reasons, I quote a sentence from a letter of Mr. Hollowell to me, dated 8th November, bearing on this point. He says, "It is unfortunate that a course should be adopted which will suggest to hundreds a wish to get rid of Mr. Picton for a reason different from that alleged, and which we dare not give. This inference would be erroneous, but it would be almost irresistible. Why should we incur a disastrous misunderstanding?" This seems to me sufficient answer to the statement of his conviction. He must have changed his mind since Nov. 8, and it was on Nov. 4 the lists were passed.

I regret having had to write at such length, but I could not allow the statements to pass without some answer.

I am, Sir, very sincerely yours,

ANDREW MEARNS.

Memorial Hall, Farringdon-street, E.C.,

Dec. 2, 1878.

THE REV. DR. PARKER.

To the Editor of the *Nonconformist*.

SIR,—Your issue of the 20th inst. has fallen into my hands for the first time to-night, and I have just read the lively letter signed "Independent." It strikes me that it would have been well if the writer had shown some of the "cool audacity"

which he deprecates in Dr. Parker, and had signed his name. It seems somewhat presumptuous on the part of "an obscure layman" to arrogate to himself so high-sounding a title as "Independent." Would not "John Smith" have been more fitting? I feel sure that you will insert this, as it is written "in the interests of our common Christianity and morality," which I think are violated when a man occupying a public position is virulently attacked under the shelter of a pseudonym.

I am, Sir, your obedient servant,

EMMA J. PARKER.

North Holme, Highbury Park, N.,

Nov. 30, 1878.

To the Editor of the *Nonconformist*.

SIR,—On opening your paper of the 20th ult., my attention was arrested by a letter bearing the above heading, and, as my custom is, I looked for the signature of its writer; not finding any proper name to it, I passed on to your editorial note, and because you say that what you quote you "by implication endorse," I inferred that your rule held good in this case, and that the letter thus became practically your own. This consideration enabled me to suspend my rule about anonymous letters and to read what "Independent" had to say about me. The letter acquires additional importance from the fact that you "selected this letter from among others for publication," probably because it was the longest and most emphatic in its statement.

Let me ask your readers a question: my name is at the head of a letter; that letter connects me with what it calls "one of the greatest religious scandals and libels on Christianity that ever demanded exposure"; it charges me with having brought "disgrace upon the Church and denomination in which I have already secured lucrative employment"; and in every possible way it vilifies and denounces my character—is it unreasonable on my part to expect that such a letter will bear the name and address of its writer? The heading is personal, the charges are personal, the condemnation is personal, and at the close of the whole is the signature "Independent," and this same "Independent" begins his letter by stating that he has been waiting for nearly a month "for some manly, outspoken words" from other people. This "Independent" loves "manliness" and "outspokenness," even loves them so much as to quite forget to put them into practice. I now call for his name and address; I have a right to demand them, and I now fearlessly and solemnly assert and exercise that right.

In the meantime what do we know about "Independent"? We know two or three things with certainty: (1) that he is tolerably old, for his memory carries him back to Jay and to the establishment of your paper; (2) that he is obscure for he describes himself as "an obscure layman"; (3) that he is "not an attentive reader of the *Nonconformist*," for he actually finds fault with your not doing something which you had done some thirteen months before, which shows that even you may be misjudged as well as myself; and (4) that he is not a member of the Congregational Union. This is about what we know of "Independent." Is it enough to invest his words with much value? Does it constitute him an honourable gentleman? "Independent" is a word which does not belong to such a man; his use of it is a literary felony; I call upon him again for his own name, and for his address, if he has one, and if he refuses to disclose himself I will fix upon him a name that will be at once an appellation and a character.

But there are circumstances under which "Independent" would be most "manly and outspoken." He himself avows them when he says—"Were I a member of the Congregational Union I would at once give notice for the expulsion of Dr. Parker, and for the removal of his name from the 'Year-book.'" How delightfully probable this is! If he could give that notice *anonymously* I have no doubt he would give it with his whole heart. But how charmingly and convincingly probable it is that he, "an obscure layman," who does all his crowing with his head tied up in a thick sack, would "at once give notice" for my expulsion! Of course we believe him. Having proved his valour by going out at night and throwing stones at his neighbour's windows when nobody could see him, we are bound to believe that if he were only a member of a large assembly he "would at once give notice" of a very "manly and outspoken" course. I describe his pretensions to such courage as a sham, and I call upon him once more for his "obscure" name, that the term "Independent" may be relieved from an intolerable and humiliating responsibility.

My anonymous and obscure assailant says, "The cool audacity of the man who has secured the finest and most costly site in London for the display of his popular oratory," &c. What does he mean by

my having "secured" the site? Does he suppose that I went out in the dark and put it in my pocket, or that I crept out in a thick fog and slipped it into my hat? But why did not he secure that "finest and most costly site"? It was vacant a long while, and no doubt it must have attracted the notice of "an obscure layman," whose thoughts were not distracted by membership in the Congregational Union. Why did he not secure it? Had he done so he might have emerged from his obscurity, and instead of the hated name of "Dr. Joseph Parker" (which he puts in quotation marks, lest it should be mistaken for an originality of his own), we might have seen on Holborn Viaduct a name—

At which the world grows pale,
To point a moral or adorn a tale.

Turning from "Independent" to "Nonconformist," let me venture, in "a manly and outspoken" way, to put a few questions to yourself. You know something about the establishment of religious newspapers. Has any "puffing" ever been done in connection with any of them? Have religious editors, ministers, or ex-ministers ever sent out circulars and letters to pastors requesting even a *pulpit notice* of new ventures? Or have they offered *chapel-keepers* a small commission upon sales? Or have they specially invited *Sunday-school superintendents* to aid them in making the new publications known? Do we ever see on the walls and boardings of London an advertisement that some eminent minister has actually recommended a religious newspaper from the pulpit? Towards the close of the year are circulars ever issued requesting a *pulpit notice* from ministers respecting this and that religious publication? Do certain persons, having no church of their own, ever give away their newspapers at the churches of other people? To these questions your experience and observation may enable you to reply, and may, perhaps, throw some light upon further queries: Are subsidies ever asked for the maintenance of certain papers? Have circulars marked "private and confidential" ever been sent out in Lancashire and Yorkshire asking Liberal Dissenters to increase the capital and push the circulation of any sort of religious journals? Has not all this been done "for the sake of the cause," and done over and over again? Other inquiries press for publication, but I forbear for the present, and I submit these not for the purpose of reprisal, or for the construction of a *tu quoque* argument, but merely to show that pulpits and schools, chapels and churches, pastors and deacons have been variously identified with the most honourable and useful portion of the religious press long before the *Fountain* came into existence.

Now, what is it that I have done to scandalise religion and libel Christianity, to disgrace the Church, and "trail the banner" of Jay and James "through the mire"? Let us guess. Drinking? No. Killing? No. Stealing? No. Swearing? No. Eloping? No. Still I am charged with scandalising religion, libelling Christianity, and trailing somebody's banner through the mire. What monstrous thing have I been doing? Writing anonymous letters? No. Backbiting and slandering? No. Doubting the personality of the devil? No. Describing myself as "an obscure layman"? No. What then can I have been doing to scandalise religion and libel Christianity, to disgrace the Church, and trail the banner of somebody through the mire? I will tell your readers, and they shall judge. Two years ago I started a paper called the *Fountain*, a family paper, devoted to religion, temperance, peace, and benevolence; it was to provide reading for old and young, and to be a really good family paper. Having started the paper, I did all in my power to make it known. I announced it from the pulpit, I distributed circulars, and I asked the hearty co-operation of my friends. Was there anything wrong in all this? Having to consider what new features of interest could be introduced into the paper, it occurred to me that, as this is the day of great businesses, and as great businesses ought to be valuable studies for young men, that it would be well to propose to certain firms of great repute and unquestionable respectability to allow a reporter to call upon them, to examine their business, and to report upon it in a fearless and independent manner, the terms being that such firms should simply occupy so much space in the advertisement department, and pay so much for it. No indiscriminate application was made. I wrote only to such firms as I had business transactions with, or such as I was introduced to by highly respectable parties, and in no case, to the best of my knowledge and belief, was an application made to a single firm that is not known throughout the world for its commercial honour and probity. In every case a competent inspector or commissioner was sent, and in every case approval of his fitness and satisfaction with his work was expressed. I wrote the letters and signed them. I succeeded in my applications. Of course it might have been a more respectable thing to beg for money or to have asked for subsidies, but I claimed to have my own opinion upon that matter. Now, I did all this, and did it openly in the face of day, and in doing it I acted in an honourable and straightforward way, and I defend the action. An error of judgment there may or may not have been, but as to scandalising religion, libelling Christianity, and trailing somebody's banner in mire, no one knows better than you how contemptible is the vehement nonsense. Now we come to a particular circular which seems to have troubled "an obscure layman," and, with "cool audacity," he adds, "thousands of others." How "an ob-

scure layman" has qualified himself to speak for "thousands of others" is best known to himself—at all events he does speak for them without their knowledge and, certainly, without their consent. I do not know that I can put this part of the case more clearly than by relating an incident. A gentleman wrote to me in his own name, giving his address, referring to the very extracts which the "obscure layman" sent to you. I asked the gentleman to meet me, and said, "What do you infer from those extracts that I have been doing?" He said, frankly, "I infer that you have been sending a circular to the business men of London offering to puff their business in the *Fountain* for a consideration." "Then," said I, "that is simply a lie; I have done nothing of the kind; I should have been not only a criminal, but a fool, if I had done anything of the sort; and I denounce the papers that have made such a wicked representation." What, then, have I been doing to scandalise religion, libel Christianity, and trail somebody's banner through the mire?

Let me give you, so far as I can without mentioning names of the highest religious and commercial standing, a short history of the circular in question. Efforts of a very energetic and businesslike kind have recently been made to call public attention to *Holborn Viaduct* as a good business neighbourhood. The Viaduct itself is one of the wonders of modern engineering; every building upon it is huge and most costly; the whole thing is not more than five or six years old; under these circumstances the persons most interested in the *Holborn Viaduct* estate and its buildings have properly been calling attention to the neighbourhood as one of the best business thoroughfares in London. They have even gone to the sinful length of advertising the businesses already established on the Viaduct. This movement coming to my knowledge, I immediately made inquiries about it, and put myself in communication with the parties most concerned. I felt that perhaps hardly any one man could be more interested in the Viaduct than I am. My church stands prominently upon it. Some two hundred thousand persons are brought to the Viaduct every year by the services of that church. When, therefore, I heard that steps were being taken to draw the attention of business men to the Viaduct I felt that the *Fountain* was as good a medium as any to give effect to such measures as were being adopted, and under this impression, I sent the circular in question to the men who were adopting those measures, and I signed it not as "An Obscure Layman" or an "Independent," but in my own proper name, and I sent it from the City Temple, where I have not only a pulpit but a private residence. All this I did, and all this I am prepared to do again. Not a copy of the circular was sent to any man beyond the Viaduct. That circular was local in its meaning, and local in its distribution, and I claim that as the very first person who had built upon the Viaduct, and as a public man occupying "the finest and most costly site" upon it, there was no impropriety in my co-operating with a movement which related solely and absolutely to that locality. But the circular proposed to set forth the businesses upon the Viaduct in "a telling manner," and that seems to have offended "Independent." An insipid manner would have been harmless, but a telling manner is inexcusable. Well, what was the meaning of this heinous term? Let me tell you. One of the gentlemen who have represented the *Fountain* is probably as well acquainted with ancient London as any man in the City; he would have written an archaeological article upon old Holborn, and have traced its history up to the opening of the Viaduct; he would have compared the old method of doing business with the new method, he would have contrasted the old shops and the new ones, in the course of his article he would have set forth the businesses which are now established on the Viaduct, and this he would have done not in the form of a catalogue, but in a vivid and graphic way, such as you understand well enough, and this is just what I meant by describing the business in a telling manner. Have I by thus doing scandalised religion, libelled Christianity, and trailed somebody's banner through the mire? I leave it to your readers to determine. Call it an error of judgment if you like, and point out how much more discreetly you would have acted in the matter, but do not charge me with offences which are simply ridiculous and inconceivable in this connection. Anybody would suppose, from your way of putting the case, that I had sent out a circular all over London, offering to puff (that is your own word) anybody's business that would advertise in the *Fountain*. That is the impression which is made by your letter and article. Nothing can be farther from the truth, nothing can be more contrary to fact, and nothing can be more absurd as the action of a responsible man. That I am not misrepresenting you I will quote your own words—words which you endorse—"Dr. Parker was prepared for a consideration to insert in his paper, professing to be a religious one, a puffing article, written in a very 'telling way.'" I describe this as a disgusting and infamous libel, and in every syllable of it an offence against truth, decency, and honour.

JOSEPH PARKER.

Highbury, December 2.

*. In accordance with an offer privately made in response to a communication from Dr. Parker, we insert the above letter. We do not complain of its length. Dr. Parker has a right to defend him-

self in his own way against grave accusations, and it is for our readers to judge whether his vindication is as successful as his letter is long.

1. With reference to Dr. Parker's concluding remarks we feel bound to reproduce the circular which called forth so much criticism from the public Press some time before it was noticed in our columns. It was as follows:—

The City Temple, E.C., Oct. 14.

Gentlemen,—We are about to publish in the *Fountain* a series of descriptive articles, and I shall be glad if you will allow our special commissioner to wait upon you. He will draw special attention to your business in a very telling way. The cost of the visit, description, and forty insertions of a six-line (single column) advertisement will be ten guineas. The *Fountain* goes into thousands upon thousands of families every week, and is given away in thousands at the door of the City Temple every Sunday. A more eligible medium for your advertisement I could not recommend.—I am, most respectfully yours, JOSEPH PARKER, Minister of the City Temple.

Our readers will decide for themselves whether the conclusion drawn by a contemporary, and quoted in our columns, is rightly characterised as "a disgusting and infamous libel." They will also decide to what extent the explanations of Dr. Parker may modify the views previously expressed on the subject. The comments of ourselves and others must be judged by the terms of the circular, and not by statements now made for the first time.

2. Dr. Parker complains that the letter we inserted was signed anonymously, and demands the name of the writer on the ground that it contains a personal attack on himself. He seems to ignore the fact that "Independent" was only expressing his opinion—his strong opinion—on a circular which had already become public property, and had weeks before called forth the severe criticism of several widely-circulated newspapers—himself, so far as we know, all this time remaining silent. Why does Dr. Parker single out our correspondent from all his censors, and require that his mask should be torn off? Has he made a similar demand in respect to the writers of the condemnatory articles in the *Standard*, *Echo*, *Saturday Review*, and other papers, who preceded "Independent" in their comments on his circular? If not, why not? Neither in his capacity as a Congregational minister and Christian teacher nor in his connection with the *Fountain*—which is openly avowed—can Dr. Parker claim immunity from public criticism, and he must be content to bear the penalty of living under constant public observation. "Independent" wrote to condemn what others had publicly censured, and the fact that he wrote anonymously by so much diminished the authority of his remarks. They stand for what they are worth. The writer gave his name and address, and we see no proper reason why they should be surrendered at Dr. Parker's imperious demand; or, if they were, what service they could be to him, especially as he takes ample space in our columns to vindicate, or at least to explain and talk about, the inculcated circular.

3. Dr. Parker is specially wroth at the "cool audacity" of "an obscure layman" in asserting that "thousands of others" share his opinions on the subject. We suppose our correspondent draws this natural inference from the previous comments of the Press. For ourselves, we have, as already said, received other letters written more or less in the same vein, but which, in a spirit of forbearance, and having already discharged what was to us a disagreeable duty, we refrained from inserting.

ABSTINENCE VERSUS MODERATE DRINKING.

To the Editor of the *Nonconformist*.

SIR,—As yet teetotallers are in the minority; public opinion, custom, and taste are in favour of the moderate use of beverages containing more or less alcohol.

There are some medical men who resort to these stimulants "as little as circumstances will allow," a somewhat guarded expression, which perhaps circumstances warrant, as, if the patient is not pleased, there is a strong irritant to impede recovery. But the profession generally recommend a daily moderate portion either as a tonic, or as a stomachic, or as a "something to do you good."

By the *Nonconformist* received to-day, I see the *Contemporary Review* for December will contain a continuation of the discussion "Temperance versus Abstinence." I will not allude to what has been said on the subject. I cannot predict what views will be propounded, but your preliminary notice prompts me to say, if you will allow me expression in your columns, that as regards the practice of using alcoholic beverages, I place what I will call common-sense and living experience at least on a par with, if not before, medical opinion.

I was one of those who over forty years ago joined in the war against alcohol in every form of dilution. Some working men of Preston commenced this war; they had observed in themselves and in others the fascinating and ensnaring nature, not only of spirits, but also of the less potent liquors, and they came to the conclusion that drinks so dangerous to their well-being could not be intended as a necessary of life. They thereupon agreed to abstain totally, and it was a stammerer stumbling over the word with his "t-t-t-total" that christened the principle on which these men acted "teetotal."

Thus the experiment of abstinence was put upon its trial; it was found to stand good; its fruits were good; the practice spread, and it spreads and spreads, slowly indeed, because appetite, custom, and powerful interests are arrayed against it. Moderation is preached and approved from the pulpit to the brewery, whilst it is just this "first glass" that leads to mischief.

But abstinence is an experiment no longer. The influential and long-established General and Temperance Provident Institution has shown by the large bonus added to the teetotaler's life-policy that abstainers have the "better lives." The London Temperance Hospital, though not a large institution, has proved that to cure disease, or to cope with accidents, alcohol is not required; and, nearer my home, the Bridgwater Teetotal Club, a body of working men 300 strong, and with an experience of fifteen years, shows the advantage and prosperity of such benefit clubs when compared with those associated with public-houses and drink. A rule of this club is that no member is to take intoxicating liquors unless prescribed by a medical practitioner. This, if considered necessary by the club doctor, is to be supplied by him with the other physic. This he has not had occasion to do, nor have the patients suffered by this teetotal practice.

But we may find much earlier than the present century lessons on the disease of intoxicants. Whilst there is a blessing on the new wine found in the cluster, Scripture warns us against the use of intoxicating wines. "Look not thou upon the wine when it is red," &c. (Proverbs xxiii. 31); and Solomon gives it the striking and true character when he says, "Wine is a mocker," and as though another word would be sufficient, he adds, "and whosoever is deceived thereby is not wise" (Proverbs xx. 1.)

And in Shakespeare, though we find line upon line applauding jollity, yet as another wise man he teaches we are better without strong drinks than with them, for speaking by Adam to Orlando he says:—

Though I look old, yet I am strong and lusty:
For in my youth I never did apply
Hot and rebellious liquors in my blood.

Wanting a name for this man-made "invisible spirit" that proves such an enemy to man's real happiness, he adds in *Othello*, "Let us call thee devil," a designation used by Mr. Walter, M.P., at a recent temperance conference at Newbury, when to describe the tricky character of drink he spoke of its being "the devil in solution."

I have not alluded to the license law and the innumerable number of spirit, wine, and beer shops, the effects of these testifying to the truthfulness of the Birmingham licensed victuallers, when, to discountenance the multiplication of beer-sellers they passed a resolution "that drunkenness was in proportion to the number of houses for the sale of drink." The agitation for protection from this crying evil is progressing rapidly. I leave arguing on it, as my aim now is to establish the view I have endeavoured to make prominent in this letter, that "the harm is in the drink." This being made clear, we shall go in for the restriction and not for the regulation of that which bears evil fruit.

I confess to one fear from the very prominent place given to the temperance reformation, and that is, the fear that other sins than those connected with drinking do not come in for their share of rebuke. On the other hand, I am stimulated in temperance work because drinking is the forerunner of so many sins and so much evil. I would like, in conclusion, to contradict the frequent statement that "teetotalers are men of one idea." From my knowledge, they are usually forward in every good work, and add this idea to those usually held by social reformers. I am respectfully,

F. J. THOMPSON.

Harp Green, Bridgwater,
Nov. 28, 1878.

Messrs. Collins, Sons, and Co. have in preparation a set of thirty large plates, illustrative of Old Testament history, and designed to display the references and facilitate the study of Rawlinson's "Historical Illustrations of the Old Testament." Ten are now issued, and it is expected that the set will be completed in the month of December.

AMERICAN JOTTINGS.

Under the designation of a "Prophetic Conference," there has been a large gathering of pre-millennarians in New York, in the Episcopal Church of which the Rev. Dr. S. Tyng, jun., is the minister. Most of the time was occupied, as is usually the case in American religious gatherings, in the reading of long and elaborate papers, a bare list of which will show the marvellous patience and receptivity of the audience. At the outset there was a general statement of the doctrine, the alleged grounds of its Scriptural foundation, by Dr. Tyng, jun., followed by "Is the coming personal and visible?" by Prof. Kellogg, Presb., of Alleghany (Pa.) Seminary; "The translation of saints," by Dr. Mackay, of Hull, Eng.; "The gathering of Israel," by Bishop Nicholson, Ref. Ep.; "The coming in its relation to Christian doctrine," by Dr. J. H. Brookes, Presb., of St. Louis; "Christ's kingdom and the Church," by Prof. H. Lummis, Meth., of Monson, Mass.; "The present age and development of Antichrist," by the Rev. H. M. Parsons, late of Boston, now of Buffalo; "The judgment," by Prof. J. T. Cooper, Presb., Alleghany Seminary; "History of Millenarian Doctrine," by Dr. N. West, of Cincinnati; "Summary of argument for the doctrine," by Dr. Duffield, Presb., of Princeton; "The coming, a motive to holy living and active labour," by Dr. Rufus W. Clark, Reformed, of Albany; "The First Resurrection," by the Rev. Dr. E. P. Goodwin, Congregationalist, Chicago. Full reports are given in the numerous religious journals which have come to hand, but they do not contain anything new to English students of this subject. There were the usual strong and even reckless assertions as to the conjectural relation of the doctrine to the ancient, mediæval, and modern churches; and there was the usual slurring over of practical difficulties and objections. As the Boston *Congregationalist* remarks:—

It is well known to be the opinion of many of the ablest students of Church history that the pre-millenarian theory has been in point of fact insidiously harmful to the spiritual life of the Church; easily lapsing into fanatical disorders, warping the judgment, absorbing undue attention, and balefully blighting the influence and power of those who surrender their souls to its strange infatuation. It is the opinion of many who have no special prejudice against it, that it does violence to the broad proportions and proprieties of the Divine Word, concentrating itself with such intentness upon the jots and tittles of certain prophetic aspects thereof, as to ignore both the scope and grandeur of its teaching as a great and Divine whole. There are those who feel intense dissatisfaction with it, because it seems to them to teach at cross-purposes with the great central doctrines of the Christian system, to belittle the atonement and the plan of salvation, and predict failure where the New Testament predicts success, and so to strike a blow at the best hope of the Church and the world. It was a mistake that these patent obstacles were not fairly considered, and at least some vigorous attempt made at their removal.

That sensational preacher, *par excellence*, Dr. De Witt Talmage, of Brooklyn, has opened up "fresh fields and pastures new," and is now delivering a series of hot and highly-seasoned discourses on the abominations of city life. He publicly announces that he has been visiting, under the guidance of police officers, the lowest and foulest alums of New York, for the express purpose of exhibiting the right side of life in that city. The results are being stated in the style of sulphurous rhetoric for which Dr. Talmage is noted. Crowds of people throng his Tabernacle, and the daily papers report his utterances, which, however gratifying to the prurient and the salacious, make intelligent and devout people mourn. The *New York Independent* asks:—

What advantage has Dr. Talmage gained by this course? So far as we can see, absolutely none, except notoriety and a crowded church. It is inconceivable to us that such tirades as his against vice could have much further influence upon the hearers than to advertise it and send others to see it. That is not the way to deal with offences of which "it is a shame to speak."

The same paper takes occasion to correct an erroneous report which has been commonly circulated throughout the newspaper world as to arrangements for a lecturing tour in England by Mr. Beecher. It is also denied that he received £200 a lecture while on the Pacific coast last summer, the precise amount being stated at £50, which will, doubtless, be regarded as munificent by English lecturers, whose services are at a discount. The Rev. Joseph Cook has resumed his famous Monday Lectures in Tremont Temple, Boston, the first for the present season having been delivered on November 4th. He announced as his theme "The Susceptibility of the United States to Socialistic and Communistic Diseases;" a subject which is to be treated at some length in future lectures. He defined Communism to be the doing away with inheritance, the family, nationality, religion, and property; Socialism to be the doing away with the first four only.

The President's Message at the opening of the American Congress announces that the Federal Government is prepared to resume cash payments on the first day of next year, in conformity with

the Act passed in 1875. Whether Congress, with its proverbial spirit of meddling, will seek now to interfere, and hinder the carrying out of its former decision, remains to be seen. It is always impossible to foretell what the Washington Legislature will do or attempt, and its proceedings are watched with concern and apprehension by the mercantile community. It must not be supposed, however, that Congress holds a position analogous in America to that of the Parliament in England. Each State is sovereign and independent within its own borders, and has its own Governor and Legislature of two Houses. The Congress at Washington deals only with the very few strictly Federal questions, including the currency, and with foreign relations; but it can prove obstructive and mischievous, and often does so from party considerations. A recent letter of Secretary Sherman to a Western banker shows that the paper circulation is larger than in France, Great Britain, or Germany. The circulation in France is 460,907,000dols., which, estimating the population at 36,905,798, gives 12.48 dols. per head. In Great Britain the circulation is 213,955,000 dols., which, estimating the population at 33,474,000, gives 6.39 dols. per head. In Germany the circulation is 148,015,000 dols., which, for a population of 42,727,360, gives 3.46 dols. per head. On the other hand, the present paper circulation of the United States amounts to 688,597,275 dols., which, for an estimated population of 47,000,000, gives 14.65 dols. The Hon. Edward Pierrepont, in a recent address delivered in the Cooper Institute, New York, truly said, "Congress can no more make fiat money than it can make fiat potatoes." If it were to stamp on a piece of paper the words "This is a bushel of potatoes," the stamping would not make that piece of paper a bushel of potatoes, and nobody would take it to be such. Nor would the words "This is a dollar" make the paper a dollar, or the equivalent of a dollar in commercial use. A good story is told at the expense of the Rev. D. P. Mitchell, the Greenback candidate for Governor in Kansas. In a recent political speech, he approved an exclusive paper currency, and derided gold and silver as "twin relics of barbarism." A few nights later, while preaching at a camp meeting, he described the Celestial City as pictured in the book of Revelation, with gates of silver and precious stones and streets paved with gold, when one of his coloured hearers shouted out: "Stop dar, Brudder Mitchell! No gold and silver in dat place. Dey's twin relics of barbarism!"

"POLITICAL DISSENT."

The *Times* of Friday inserted the following letter, under the above heading:—

Sir,—May I ask space in the *Times* to lodge a protest against a nuisance which has become painfully prevalent of late—viz., that of Dissenting ministers giving their congregations, in the shape of sermons, the condensation of the week's views of their particular news organ; I have just given up my seats at an Independent chapel, unable to bear the infliction longer, and changing to a Baptist one, fear I have only gone from bad to worse. On Sunday last the sermon was of the wildest kind and of the most seditious character. Our procedure at the Cape was described as nothing but pillage, violence, and robbery of the most heartless kind, and some particulars were most graphically given. Of course, Afghanistan was the climax of national barbarity and despotism. Alluding to Lord Lytton's Proclamation, that our action was not against the people, but against Sher Ali only, the minister asked, "Why not, then, hire some one assassin to seek him out and murder him, instead of hiring 34,000 assassins to carry fire and sword into every village and city of his country?" Is there not, Sir, some limit to the licence that these so-called religious teachers possess?

I am, Sir, yours very obediently,
JAMES INCH.

126, Leadenhall-street, Nov. 27.

It might have been expected that the *Times*—though it has now become the chief organ of the Jingo party—having admitted this letter would have permitted something to have appeared in reply, but it has not done so, and the writer of the following letter has, therefore, handed it to us for publication:—

Sir,—The Dissenting ministers whose preaching in condemnation of what they deem unjust wars is regarded by Mr. Inch as a "nuisance" are well able to vindicate themselves; but may I ask what is the practical purpose of his protest?

Not his own protection; since he has himself pointed out a remedy which he possesses, in withdrawing from the ministrations of the objectionable preachers; and if he finds that all these Dissenting ministers are alike in this matter, he has but to worship in one of the Episcopal churches; the ministers of which, with rare exceptions, will never similarly excite his anger. And, of course, the congregations can equally find means of protecting themselves from the nuisance, if such they consider it.

By his use of the word "seditious," and his inquiry whether "there is not some limit to the licence that these so-called religious teachers possess," it would seem that some interference *ab extra* is hinted at. If so, is it the aid of the law, or of rowdism, which is sought? If the former, the preachers and their congregations need not be alarmed; but, if the latter, the hint is dangerous enough. "Jingoism" has already considerably abridged the right of public meeting; its invasion of our places of worship would be an evil far greater magnitude.

Your obedient servant,

London, Nov. 29.

J. C. W.

The writer of this letter might have added that the fact that Mr. Inch belongs to a firm of military outfitters and army agents may perhaps account for his intolerant objection to ministerial protests against unjust wars.

Epitome of News.

Yesterday Her Majesty and Princess Beatrice paid a visit to the ex-Empress Eugénie at Chislehurst. The Prince of Wales left Sandringham on Monday on a short visit to Mr. Gerard Leigh. Sunday was the thirty-fourth anniversary of the birth of the Princess of Wales.

The Earl of Beaconsfield had a prolonged interview with the Queen at Windsor Castle on Monday afternoon, and returned to town in the evening.

At a meeting of the Privy Council on Wednesday, the proclamation summoning Parliament to meet to-morrow (Thursday) was issued. The Marquis of Salisbury, Colonel Stanley, and Count Beust have been on a visit to Her Majesty at Windsor Castle.

The Prince of Wales has signified his intention to visit his newly-acquired estate near Brecon next month, and extensive preparations are being made to welcome him.

It is announced that the Admiralty will recall the Black Prince, commanded by the Duke of Edinburgh, and that the ship will be paid off and put out of commission. The Duchess of Edinburgh and children are expected at Clarence House, St. James's, from Coburg, the first week in January.

The marriage of the Duke of Connaught with the Princess Louise of Prussia is to take place on the 7th February in St. George's Chapel, at Windsor. According to *Truth*, the royal bride is to be attended to the altar by eight bridesmaids, the daughters of the Dukes of Bedford and Marlborough, the Marquises Headfort and Conyngham, Earls Errol and Elgin, Bradford and Mount-Edgcombe.

According to gossip Lord Beaconsfield desires to make the Duke of Connaught lord lieutenant of Ireland, and to send him and his bride to live in Dublin.

The Ministerial leaders and Earl Granville and the Marquis of Hartington have issued the usual circulars asking their respective supporters to be present at the assembling of Parliament.

Before the Cabinet Council held on Thursday, Count Schouvaloff had a long interview with Lord Salisbury at the Foreign Office.

There will be no official dinner this evening in connection with the meeting of Parliament.

It is stated in the *Echo* "on excellent authority" that Lord Beaconsfield proposes to deal with the county franchise. "He proposes to assimilate the franchise by grouping together all the towns in the county, and making them part of any borough that already returns a member. The remaining non-urban portion of the county would vote for the county representative. In this manner it is believed that the rustics would mostly vote Tory, while the inhabitants of the large towns, which if left to vote for the county member would turn the scale, can do no harm, as the boroughs are already, in the majority of cases, sufficiently Radical. By this ingenious shifting of the political chessmen Lord Beaconsfield imagines that not only can he give votes to those who at present have not got them, but turn the manœuvre to the advantage of the party of which he is supposed to be the head." We should imagine that a speedy dissolution is as probable as a brand-new programme.

On the meeting of Parliament Mr. Samuelson will move for a committee to inquire into the operation of the Agricultural Holdings Act, and into the conditions of agricultural tenancies in England.

It is said that a marriage has been arranged between the Right Hon. the Earl of Carnarvon and his cousin, Miss Howard, of Greystoke Castle, Cumberland.

According to a "society journal," Lady Rosebery is no longer to be accounted a member of the chosen people. When she sent her annual donation of 20*l.* to the rulers of the Synagogue they returned it with an intimation that it could not be received from one who had "left the faith."

Defrauders and defaulters will soon be unable to find Spain a secure refuge. On the 9th will come into operation a new extradition treaty with the Cabinet of Madrid.

The subscriptions already received or promised for the extension of the buildings of University College, London, amount to upwards of 14,000*l.*

The report of the London Hospital Sunday Fund states that the amount collected this year was 24,904*l.*, against 26,082*l.* last year.

Mr. Butt, M.P., has addressed a letter to Dr. Ward, M.P., secretary of the Home Rule party, for their guidance during the ensuing session. He deprecates the proposal to move an amendment to the Address, should the Queen's Speech not contain a reference to the Irish municipal franchise. Such a course would be a declaration that they regard the subject of the town franchise as the most important of all, and would ensure certain defeat. Parliament, he points out, is convened to deliberate on a matter of vital importance to the United Kingdom, and they would act very unwisely if, without the most imperative necessity, they interrupted these deliberations by questions which could be discussed at another time with a far better chance of success.

Official intimation has been given that Edward O'Connor, one of the two Fenian prisoners undergoing penal servitude at Spike Island, will be immediately released, the condition of his discharge being residence outside the United Kingdom; and that the subject of the release of Kelly, the only other Fenian prisoner, on the same terms, is under the consideration of the Home Secretary.

Mr. Newton, the Marlborough-street police

magistrate, on Thursday decided to commit Lady Gooch and Mrs. Walker, the nurse, for trial upon the charge of conspiring to palm off a supposititious child upon Sir Francis Gooch. Lady Gooch was present, but before the case came on she fell from her chair in a swoon, and was unable to return into court. Bail was accepted as before for the appearance of the accused. Lady Gooch's solicitor stated that that lady intended to commence an action for divorce against Sir Francis Gooch.

The *Daily News* understands that Sir T. Wade, the British Minister at Peking, who has left England to resume his ambassadorial duties, will first proceed to Lahore, under special instructions from Lord Salisbury, to confer with Lord Lytton upon the attitude of Russia and China in relation to Kashgar. This has given rise to the assertion that the next development of British Imperialism will be found in an alliance between England and China for the purpose of checking Russian progress in Central Asia.

The Central News agency says the Government has received from Count Schouvaloff most satisfactory assurances in regard to the Afghan question, and that they are satisfied as to the Czar's intention to carry out the Treaty of Berlin.

The death is announced of Mrs. Tait, wife of the Archbishop of Canterbury, at the residence of her brother-in-law, Mr. Pitman, in Edinburgh.

The Irish legal appointments have now been completed. As already announced, Mr. Gerald Fitzgibbon, Solicitor-General for Ireland, succeeds Lord Justice Christian in the Court of Appeal; Mr. Michael Harrison, of the Court of Bankruptcy, succeeds to the Common Pleas, to fill the seat occupied by the late Mr. Justice Keogh; and Mr. Serjeant Robinson, Q.C., succeeds to the Bankruptcy Court; Mr. Hugh Holms, Q.C., becomes Solicitor-General.

Mr. George Henry Lewes died on Saturday evening at his residence, North Bank, Regent's Park, in his sixty-second year. Mr. Lewes's first well-known work was his "Biographical History of Philosophy," which appeared in one of Mr. Charles Knight's "Weekly Volumes" more than thirty years ago. In 1850 he was one of the projectors of the *Leader*, of which he was for some time the literary editor, and he was also the first editor of the *Fortnightly Review*. Most of Mr. Lewes's contributions to literature are well known; but it is not perhaps very generally known that in his earlier days he wrote two novels, "Ranthorpe" and "Rose, Blanche, and Violet," and that he was the author of several plays, one of which, *The Game of Speculation*, had considerable success.

The death is also announced of Mr. Alfred Wigan, the actor. He died on Friday night at Folkestone, where he had recently gone for the benefit of his health.

The Argyll Rooms were finally closed on Saturday night, the decision of the Middlesex magistrates taking effect then. The building is to be converted into a restaurant.

It is at length announced that the Admiralty have "finally resolved" to abandon all attempts to raise Her Majesty's ship *Vanguard*.

Saturday was the last day for depositing particulars of private bills to be submitted to Parliament in the ensuing session. The schemes number 236, a decrease of thirty-five compared with last year.

The thirteenth annual cattle show was opened at Bingley Hall, Birmingham, on Saturday. The total entries are 3,471, against 3,227 last year.

A petition for the liquidation, by arrangement or composition, of the banking firm of Messrs. Fenton, Rochdale, was filed in the Oldham County Court on Saturday. The liabilities are estimated at 610,300*l.*

Mr. Morley, M.P., presided on Saturday at a meeting of the Council of the Hospital Saturday Fund. The report stated that the total amount received for the year was 6,550*l.*—an increase of 1,047*l.* over the receipts of the previous year.

The case of "Robertson v. Labouchere," for an alleged libel in *Truth*, was held on Thursday, and was postponed on Friday in consequence of the illness of Mr. Serjeant Ballantine, counsel for the plaintiff, who has since somewhat recovered. The Lord Chief Justice also being ill, the case has been adjourned to Tuesday next.

The members of the Metropolitan Board of Works completed their inspection of the Thames on Saturday, with the view of testing the question raised as to the pollution of its waters. The departure of the boat was so timed as to permit of an examination of the river during the last of the ebb and the first of the flood tide. Specimens of the water were tested at different points, and the results are said to have been very favourable.

The Fine Art Society have agreed to set on foot a subscription to defray Mr. Ruskin's expenses arising out of the late action, *Whistler v. Ruskin*.

The New Forest Shakers are about to disperse. Instructions have been given by Mrs. Girling for the sale of their furniture.

On Thursday, the Court of Common Council of the City of London voted 200 guineas to the London Orphan Asylum at Watford; upon which an individual member of the Common Council immediately supplemented the grant by an anonymous donation of 100 guineas.

Mr. Kirkman Hodgson, one of the members for Bristol, having announced his intention to retire at once, a protracted meeting of the Bristol Liberal Four Hundred was held on Monday evening to select a candidate. The two names submitted were those of Mr. Lewis Fry and Mr. Elisha Robinson, and after several ballots, rendered necessary to

secure a two-thirds vote, Mr. Fry received on a final ballot 197 votes to Mr. Robinson's 100. Mr. Fry was therefore selected as Mr. Morley's colleague. The Tories will bring forward Sir Ivor Guest.

The London correspondent of the *Leeds Mercury* states "as a fact, and not as a mere rumour," that "a syndicate is actually in process of consolidation which has for its sole object the purchase of Palestine from the Turkish Government, and its restoration to the Jews in some form."

It is said to be most probable that in a few days several persons who had no official position in connection with the City of Glasgow Bank will be arrested on a charge of having conspired to defraud the shareholders.

Mr. Cross received at the Home Office on Monday two deputations, one from the county justices of the division of Manchester, the other from the borough of Salford, who urged that there should be an amendment of the law with regard to outdoor retail licences. It was pointed out that as the law stood it permitted the indiscriminate issue by the Excise authorities of a certain licence which enabled a person holding it to apply for an outdoor beer licence to the justices; and that great evils resulted from this state of things. The Home Secretary suggested that the deputation should offer evidence on the subject before the committee which would be reappointed as soon as the House of Lords met, for no legislation would take place until that committee had reported on the subject.

Miscellaneous.

On Thursday night the electric light was introduced into the fernery and conservatory of the Brighton Aquarium with much success.

A trial of the electric light was made in the nave of the Bristol Cathedral on Thursday evening. The *Bristol Post* says:—"Although produced by a battery of low power, the light proved very effective, enabling small print to be read with little difficulty at a distance of about 100 feet. Altogether a very striking effect was produced throughout the spacious nave; and it is possible that the new method of illumination will be utilised in the building at the special services to be held therein during Advent."

The report appears to be untrue that the Rev. Henry Ward Beecher has signed a contract for a certain sum of money to deliver a series of lectures in this country next year. The *Brooklyn Eagle* says that "at present Mr. Beecher has no intention of going abroad next season, though Mr. Bond, his agent, has once or twice urged him to make such a trip."

A CRUISE IN THE SOUTH PACIFIC.—The mission barque John Williams arrived in the port of Sydney on Oct. 9, after an absence of six months, which had been employed in visiting "London Mission" stations in the South Pacific Ocean, and supplying them with stores. Twenty-three islands were visited, and the barque brought with her to Sydney fourteen native teachers from the native colleges in the islands. These teachers were to proceed immediately to New Guinea. Captain Turpey, of the John Williams, reports:—"During the cruise through the Ellice Group immense quantities of pumice stone were sailed through, and the shores of all the islands in that group were thickly lined with it. Numerous trees were met with which had been torn violently up by the roots, some of them being not less than 30ft. or 90ft. in length, and of such a sort as is not produced in the low coral islands. Some of those passed would prove dangerous to a vessel coming in contact with them at a high rate of speed. It would be interesting to know whence they have drifted; are the pumice stone and these immense trees from New Britain or its vicinity, or has there been some submarine eruption to account for the pumice stone? and, if so, whence are the trees? From examination, I should not suppose the pumice stone to have been afloat more than three or four months; it varied in size from pieces as large as a man's head to the minutest dust, and in some places was so thick that canoes towing a few feet off the ship's side were dragged over it instead of through it."

MR. EDISON AND THE ELECTRIC LIGHT.—Mr. Edison is erecting workshops and offices at Menlo, New Jersey, for the purposes of his researches on the electric light. In an interview he recently had with a newspaper correspondent at that place he said, "I don't know when I am going to stop making improvements on the electric light. I've just got another one that I found by accident. I was experimenting with one of my burners when I dropped a screwdriver on to it. Instantly the light was almost doubled, and continued to burn with increased power. I examined the burner, and found that it had been knocked out of shape. I restored it to its original form and the light was decreased. The result is that I can produce the amount of light given with half the power. It is almost impossible to calculate with certainty," Mr. Edison continued, "the resources of my light, but I have engaged a mathematician to work out the problem from my data. One thing that has always bothered persons who have studied the electric light is the great expense attending the necessary experiments and the varied knowledge that experimenters must possess. You have to know everything except palm-ontology and things of that kind. Then there is a point about my plan that bothers them all. For example, Professor Barrett, of Dublin, sent a message asking if when one of the lights was turned off the current that had supplied it would increase the brilliancy of

the other light. I answered, 'No.' The fact is that when a light is turned off its extinguishment immediately regulates the force of the current, so that only enough is supplied to keep the other lamps burning." Mr. Edison further stated that, respecting the measuring of the amount of electricity supplied to each lamp, it could be done, but the point is to construct an apparatus that will measure the electric current without the expenditure of force. This is the stumbling-block. In conclusion, he observed that he was confident of success.

Gleanings.

"My dear," said a wife to her husband, "I really think it is time we had a green-house." "Well, my love, paint it any colour you please; red, white, or green will please me," responded the husband. In a paper on Manchester journalism read at the last meeting of the Literary Club by Mr. Henry Franks, Bishop Fraser was described as "a newspaper without an editor." The description was made the more epigrammatic by another member who referred to his lordship as "an unedited newspaper."

At a meeting at Newport the other day Mr. Howard, M.P., read the following verse, which he said had been composed *apropos* of the visit of the First Lord of the Admiralty and the Minister of War to Cyprus:—

The head of our army and chief of our fleet
Went out on a visit to Cyprus and Crete,
The natives received them with ringing hurrahs,
The one they thought Neptune, the other one Mars.
So they set up an altar to Neptune forthwith,
And ran up a bookstall for W. H. Smith.

HOME SAVAGES.—The following story is published by a contemporary:—A gentleman gave a party in honour of a distinguished missionary lately returned from his field of work. The ladies appeared in very décolleté dresses, and as his host feared the style might shock his reverence, he apologised to him for it, saying the fashion demanded it. "Oh, I don't mind it at all," replied the missionary, "I've been ten years among the savages."

THE TRAVELLER AND THE TICKET CLERK.—The other day a traveller had to pay for a railway-ticket, costing three shillings and sixpence, with a sovereign. A minute after leaving the booking-office he found the clerk had made a mistake, and, returning, he said to him, "You gave me the wrong change just now for a ticket to B—." "Very sorry, sir," was the reply; "you should have counted it at the time. We never rectify errors after passengers have left the counter." The traveller protested, but in vain. "Very well," he said at last; "you gave me a shilling too much, Good morning!" The clerk's voice was heard urgently calling, but in vain—the traveller was philosophising.

ROWLAND HILL AND HIS CENSOR.—A daily paper the other day quoted the once familiar story of the Rev. Rowland Hill's treatment of a censorious critic. It happened that Mr. Hill, who was in comfortable circumstances, got a brougham, and then, like a sensible man, used it on Sundays to convey him to and from church. For this conduct he received an anonymous letter rebuking him as a lover of ease and display, and commending to him as a pattern his great Master, who went about doing good, but only on one occasion condescended to assume any sort of state, when he entered Jerusalem, riding upon an ass. Mr. Rowland read this epistle from the pulpit on the following Sunday, and then observed that there was really a great deal of truth in the remarks, and that if his anonymous correspondent would come to the vestry next Sunday with a saddle and bridle he would be most happy to ride him home after service.

HINTS FROM A LADY TO LADIES.—Every housewife must be convinced in her own mind that her work is a serious and responsible duty, and all time spent on it will be repaid well in the fruits thereof. Let her make up her mind to spend a little of her much-vaunted brain power on it, and be sure that, however petty ounces and farthings may sound, they really mean many pounds and shillings before a year has passed. Now, suppose we set aside one hour each morning, and decide to devote that entirely to our house. Let the larder first be visited, and the ways and means for the day's food be well considered before the orders are given; and then, if possible, let the orders be final. Do not consider it very derogatory to be seen studying a cookery book; we must be very perfect if we can learn nothing from other sources. Endeavour to have a change of food, and also a variety in the way of serving it—in short, study your daily dinner. Have a book upstairs in which you enter all the orders and quantities which should be given to the tradespeople each day. This will assist the memory, and enable you to correct the tradespeople's books at the end of each week; and should the cook order extra or different things, let her understand that you intend to be the dispenser of your own income. A good housekeeper will have some plan in her mind for the week's food. She will know when the cook should have sufficient stock to make soup; and every housewife will soon find how expecting the soup to be made, and explaining how it must be done, will form the habit of having it done. Our servants are very much what we make them, and it has been the lazy and inefficient system that housekeeping has degenerated into that has made servants what they are. —*The Queen.*

Births, Marriages, and Deaths.

DEATHS.

BLIGH—Nov. 29, at 2, Merton Villas, Upper Norwood, Elizabeth Bligh, aged seventy-four. Friends will kindly accept this intimation.

JOB.—Nov. 30, at Devonshire-road, Prince's Park, Liverpool, in his seventy-third year, Thomas Bulley Job, J.P. Friends will please accept this intimation.

THE Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

THE ELECTRIC LIGHT in its vast superiority to gas and all other forms of artificial light is an apt illustration of the position which GRANT'S MORELLA CHERRY BRANDY maintains in comparison with all other Liqueurs, in its perfection of rich fruity flavour, which is effectively brought out when consumed with hot water. Inquire for it at all Bars, Restaurants, and Wine Stores. Manufacturer, Thomas Grant, Distiller, Mai stem.

"LUCA LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1/2d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homoeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a palette of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, is used only on the gums, contains no narcotic, and gives immediate relief. Of all chemists, 2s. 9d. per bottle.

HOLLOWAY'S OINTMENT AND PILLS.—Sure Relief.—The weak and enervated suffer severely from nervous affections when storms or electric disturbances agitate the atmosphere. Neuralgia, gouty pains, and flying pains, very distressing to a delicate system, may be readily removed by rubbing this Ointment upon the affected part after it has been fomented with warm water. The Pills taken occasionally in the doses prescribed by the instructions keep the digestion in order, excite a free flow of healthy bile, and regenerate the impoverished blood with richer materials, resulting from thoroughly assimilated food, wanting which, the strongest must inevitably soon sink into feebleness, and the delicate find it difficult to maintain existence. Holloway's Ointment and Pills are infallible remedies.

Advertisements.

ARTIFICIAL TEETH

WITHOUT A VISIT TO THE DENTIST, OR SELF-MEASUREMENT.

A most Important Discovery in Dentistry by
Mr. M. E. TOOMEY.

An Invention enabling persons to take the necessary Cast of their own Mouth, which can be forwarded by Post, and the required Artificial Teeth supplied without a PERSONAL INTERVIEW. Mr. M. E. TOOMEY has obtained Her Majesty's Royal Letters Patent in England; also France, Germany, America, Belgium, and Colonies—May and August, 1878. Pamphlet by post.

54, RATHBONE PLACE, OXFORD ST., LONDON.
Consultations Daily, Free.

METROPOLITAN IMPROVEMENTS.

MESSRS. COOKE BAINES & CO., Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

INDIARUBBER GOODS.

KERRY & CO.'S Air and Water Beds, Cushions, Pillows, Bed Sheet, Railway and Night Conveniences, Elastic Stockings, Knee Caps, Syringes, Enemas, Catheters, Foot Warmers, Chest Expanders, Baptist Trousers, Pure Red Tubing for Feeding Bottles, &c., &c.

KERRY & CO., Indiarubber Manufacturers, 13, Upper East Smithfield, London, E. (Near the Tower).

MAGIC LANTERNS AND SLIDES. The Best GIFT for a CHRISTMAS PRESENT. The best Entertainment for a winter's evening. The best Educational medium. No Happy Home should be without one. No Clergyman, Minister, Superintendent, Teacher, Secretary, or anyone interested in the social condition of the masses should be without one. A full-size Lantern and set of slides may be had for 50s. Cheapest in England. Coloured full-size slides, from 10s. 6d. per dozen. Improved Triple-wick Lanterns, improved slides, improved gas apparatus. Catalogue, 3 stamps.

G. E. FRANKLIN, Rickmansworth, Herts.

HEALTH WITHOUT MEDICINE, inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Biliary, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVALENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Thirty-two years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions.

IMPORTANT CAUTION.—Thirty-two years well-earned and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of cheap Foods. However, Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances DU BARRY'S REVALENTA ARABICA IS THE BEST," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

DU BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings for which I tried the best advice in vain have yielded to DU BARRY'S REVALENTA ARABICA FOOD.—CHARLES TUSON.—Monmouth, 30th August, 1876."

FROM Mrs. F. NIGHTINGALE:—"I have often recommended the REVALENTA ARABICA, having seen the good it could do many years ago to a poor man who had been given up by his doctor, and who thought he was dying. He got quite well upon your Revalenta, and, though an old man, went back to his work. It may gratify you to hear this.—Yours truly, F. NIGHTINGALE, Long Bredy Rectory, Dorchester, 7th Sept., 1878."

DEBILITY and LOW SPIRITS.—"I have now been taking your REVALENTA ARABICA FOOD for three months, and it is answering just as you said. I am wonderfully better, feel quite another person altogether.—Yours truly, A. BRERETON, The Grove, Ilkley 29th August, 1878."

East Luddenham, December 19th, 1870.

"I CAN truly say that since I have taken your FOOD all signs of indigestion have disappeared, and I am now enjoying good health, after having been nearly at death's door.—Mrs. PAGE."

CURE No. 68,471 of GENERAL DEBILITY. "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovì."

DU BARRY'S FOOD.—"I have derived much benefit from a fortnight's use of your REVALENTA FOOD, in removing an habitual constipation and debility, with which I was troubled for years.—JAMES POWELL, Congleton."

DU BARRY'S FOOD.—LIVER COMPLAINT and DIARRHŒA.—"Having suffered fearfully for two years from an enlargement of the liver and an inveterate diarrhoea, brought on in India and China, and having tried the advice of the most eminent professional men in China, India, and at home, without any other result than gradual decay, I was on the brink of the grave—unable to lift my arms, from perfect exhaustion. I was recommended by Captain Wroughton, of the Hon. E.I.C. Service, to try your REVALENTA ARABICA FOOD, and to discard the drugs I was then taking. The result of eating this delicious Food is the perfect restoration of my health within a month; and I take a peculiar pleasure in recommending all sufferers to follow my example. I shall be happy to answer any inquiries.—London, 20th March, 1852.—W. EDIE, Major H.M.S., Unattached."

CURE No. 99,684.—"The benefit I have derived from your valuable REVALENTA ARABICA FOOD is quite wonderful. Doctors have long looked upon my case as hopeless, but I think in time, under God's blessing, your Food will quite restore me.—(Miss) A. HAYWOOD, Knightwick Rectory, near Worcester, Aug. 9, 1877."

CURE No. 98,614.—"Many years' bad digestion, disease of the heart, kidneys, and bladder, with nervous irritation and melancholia, have disappeared under the happy influence of your divine REVALENTA.—LÉON PEYCLER, Schoolmaster at Cheysson, Haute Vienne, France, 8th May, 1878."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 4lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

DU BARRY'S REVALENTA BISCUITS.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 15s.; 12lb., 32s.; 24lb., 60s.

DEPOTS: DU BARRY and Co., Limited, No. 77, Regent-street, London, W.; same house, 26, Place Vendôme, Paris; 16, Rue Montague de la Cour, Brussels; 2, Via Tomaso Grossi, Milan; 1, Calle de Valverde, Madrid; 25, Louise Strasse, Berlin, W.; 8, Wallfisch Gasse, Vienna and at the Grocers and Chemists in every town.

THE HOSPITAL for SICK CHILDREN, 48 and 49, Great Ormond-street, Bloomsbury.

Patron—Her Majesty the QUEEN.

Urgent Appeal.—The committee, acting on the principle that they have always followed—not to incur debt—have been compelled, for want of funds, to discontinue the use of the north block of the hospital, and to close one of the five large wards of the main building. 36 cots are standing empty, although applications for admission are unceasing.

The Committee most earnestly SOLICIT AID.

JOHN WALTER, M.P., Chairman.
SAMUEL WHITFORD, Secretary.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries.

CHEAP CHURCH and SCHOOL STOVES.—Reduced Prices.—The PATENT VENTILATING STOVE for burning coke, a close stove, in five sizes, 50s, 60s, 75s, 95s, 130s, is cheap in cost, economical in consumption of fuel, will last for years, is easily repaired, and powerful in its heating capacity. Hundreds are now in use and universally approved. DEANE and CO. have all sizes on sale. Also Gurney, Gill, and Galton Hot Air Stoves, and Gas Stoves requiring no flue, four burners, 50s. Prospectuses post free.

DEANE and CO., 46, KING WILLIAM STREET, LONDON BRIDGE.

SUNDAY SCHOOLS for the CONTINENT.

In addition to its home efforts, the Sunday School Union (President, Sir CHARLES REED, LL.D., F.S.A.) has been for fourteen years engaged in promoting and establishing Evangelical Sunday Schools throughout the Continent of Europe.

Ten Missionaries are wholly or partly supported. Several hundreds of Sunday Schools have been established. Numerous Magazines for Teachers and Scholars are subsidised with grants of money and cuts.

Other Sunday-school publications are assisted. Countries thus aided:—France, Switzerland, Germany, Austria, Holland, Sweden, Norway, Denmark, Italy, Spain, Belgium, and Greece.

Testimony is borne on all sides to the spiritual benefit resulting from the work.

Expenditure last year, £1,444. Income only £802.

Needed extensions are already suspended, and further reductions must be made, unless help is liberally supplied.

All who value the spread of Evangelical Truth are earnestly requested to contribute.

DONATIONS and SUBSCRIPTIONS to the "CONTINENTAL MISSION FUND" will be thankfully acknowledged by

A. BENHAM, Honorary Finance Secretary,
56, Old Bailey, London, E.C.

THE ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

The CHRISTMAS ELECTION will be held on TUESDAY, 21st January, 1879, at CANNON STREET HOTEL, for the purpose of electing 20 Children (13 Boys and 7 Girls).

N. J. POWELL, Esq., in the chair, which will be taken at 12 o'clock.

T. W. AVELING, D.D., Hon. Sec.

Annual Subscriptions and Donations, upon which the Institution entirely depends, are earnestly solicited, to enable the Board of Managers to maintain 265 children now in the Home.

ORGANS for SALE.—Genuine bargains. Superior secondhand by Holdich, Two Manuals, and separate pedal; 17 stops. Also New, Two Manuals and separate pedal; 13 stops.—Maley, Young, and Oldknow, King's-road, Camden Town, N.W.

TO PARENTS AND GUARDIANS.—A PROVINCIAL ARCHITECT, in good practice, within forty miles of London, has a VACANCY for an ARTICLED PUPIL, offering an unusually good opportunity for a well-educated, intelligent youth.—For terms, apply to A. B., 10, Guilford-street, Russell-square, London.

HEALTH, DIET, AND DEAFNESS, NOISES IN THE EARS.

Books on these Subjects sent free.

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GRATIS.

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The long-promised, long-delayed, Afghan papers have at last been published. They begin with the treaty concluded between Dost Mahomed and Sir John Lawrence, Chief Commissioner of the Punjab, on March 30, 1855, and conclude with Lord Cranbrook's one-sided epitome of the correspondence, which well deserves the censure passed upon it by the Duke of Argyll in his recent letter to the *Times* and the *Daily News*, and also by Mr. Gladstone in the speech he delivered at Woolwich on Saturday evening. The Treaty of 1855 was one of "perpetual friendship" between the two States. It was followed, in January, 1857, by an agreement entered into at Peshawur between the Government of India and Dost Mahomed, but as this document had exclusive reference to the Persian war, which was then going on, it does not shed any light upon our subsequent relations with Afghanistan. The interest of the "Papers" really begins with the communication addressed to Lord Elgin by the Ameer Shere Ali on the death of his father, Dost Mahomed, in June, 1863, in which his Highness says that as long as he lives he will follow the laudable example of his father in maintaining the strong ties of friendship and amity subsisting between the British and the Afghans. As a war of succession had broken out among the sons of the dead Ameer in Afghanistan, Lord Elgin decided to await for the information before acknowledging Shere Ali, although it is necessary to state that, before the death of his father, he had been recognised by Lord Canning as the heir-apparent. The internecine war continued for several years; and Lord Lawrence, like his predecessor, maintained an attitude of strict neutrality between the brothers. On what appeared to be the "complete defeat" of Shere Ali, Lord Lawrence addressed a letter to the victor, Mahommed Uzful Khan, dated February 25, 1867, in which, while expressing compassion for Shere Ali, he frankly accepts the results of the war. In the following paragraphs, he exhibits his determination to be impartial:—

My friend, as I told Your Highness in my former letter, the relations of the British Government are with the actual rulers of Afghanistan. Therefore, so long as Ameer Shere Ali Khan holds Herat and maintains friendship with the British Government, I shall recognise him as ruler of Herat, and shall reciprocate his amity.

But upon the same principle, I am prepared to recognise Your Highness as Ameer of Cabul and Candahar, and I frankly offer Your Highness, in that capacity, peace and the goodwill of the British Government.

The policy here laid down that we ought to recognise the *de facto* occupant of the throne of Cabul made our course easy, whether Mahommed Uzful or Shere Ali was raised to power. At this stage the advances of Russia in Central Asia attracted the attention of the Indian Government; and in a despatch, dated Simla, September 3, 1867, Lord Lawrence and his Council thus expressed their opinions upon this delicate subject:—

The intelligence now communicated suggests the discussion of another subject, which has latterly from time to time forced itself on our attention. We allude to the present position of Russia in Central Asia. From circumstances which Russia alleges to have been to a great degree beyond her control, and to have forced upon her an aggressive policy, her advances have been rapid. And by the late victory she is reported to have achieved over Bokhara, her influence will no doubt soon, if it has not already, become paramount at Samarcand and Bokhara, as it has for some time past been in Khokand. However, some of her own statesmen assert that the true interests of Russia do not consist in the expansion of her posts and frontier among the bigoted and uncivilised population south of the Oxus, and they aver that the late advances have been prosecuted, not in fulfilment of any predetermined line of aggressive progress, but by the hostile attitude and schemes of Bokhara, and in opposition to her normal policy. If these representations be a correct exposition of the views of Russia, then it is as much in harmony with her interests as it is with those of British India, that up to a certain border the relations of the respective Governments should be openly acknowledged and admitted as bringing them into necessary contact and treaty with the tribes and nation on the several sides of such a line. If an understanding, and even an engagement, of this nature were come to, we, on the one hand, could look on without anxiety or apprehension at the proceedings of Russia on her southern frontier, and welcome the civilising effect of her border government on the wild tribes of the Steppes, and on the bigoted and exclusive Governments of Bokhara and Khokand. While Russia, on the other hand, assured of our loyal feeling in this matter, would have no jealousy in respect of our alliance with the Afghan and neighbouring tribes.

Sir Stafford Northcote was Secretary of State for India at the time the above despatch was written. On Dec. 26, 1867, he approved the non-intervention policy of the Viceroy "so long as the internal conflicts of the Afghans do not jeopardise the peace of the frontier or lead to the formation of engagements with other Powers dangerous to the independence of Afghanistan." He then added:—

I now proceed to the second question, to which your Excellency refers—namely, whether it is desirable to make any communication to the Government of Russia, in order to obviate any possible inconvenience that might be apprehended from the progress of that Power in Central Asia. Upon this point Her Majesty's Government see no reason for any uneasiness or for any jealousy. The conquests which Russia has made, and apparently is still making in Central Asia, appear to them to be the natural result of the circumstances in which she finds herself placed, and to afford no ground whatever for representations indicative of suspicion or alarm on the part of this country. Friendly communications have at various times passed between the two Governments on the subject, and, should an opportunity offer, Her Majesty's Government will avail themselves of it for the purpose of obviating any possible danger of misunderstanding either with respect to the proceedings of Russia or to those of England.

Eleven pages of the correspondence are occupied by the memorandum in which Sir Henry Rawlinson gives his well-known views on the progress of Russia in Central Asia. He considers that the relations which exist between the local commanders, and the Central Government of St. Petersburg secure to the former a virtual independence of action which enables them at times even to control the national policy. Sir Henry dismisses the idea of an invasion of India through "the sterile and difficult passes between Cabul and Peshawur." If a foreign army ever does descend upon the Indian frontier "it will be by way of Herat and Candahar"; but he anticipates that if Russia established a mission at Cabul she would at once exercise a mischievous disturbing influence throughout the country. He also says:—

It is no exaggeration to say that if Russia were once established in full strength at Herat, and her communications were secured in one direction with Asterabad through Meshed, in another with Khiva through Merv, and in a third with Tashkend and Bokhara through Mymeneh and the passage of the Oxus, all the forces of Asia would be inadequate to expel her from the position. Supposing, too, that she were bent on mischief—and it is only hostility to England that would be likely to lead her into so advanced and menacing a position—she would have the means of seriously injuring us, since, in addition to her own forces, the unchallenged occupation of Herat would place the whole military resources of Persia and Afghanistan at her disposal.

Sir Henry therefore advocates not only a quasi-protectorate of Afghanistan, but a close alliance with Persia. "Our officers should be again placed in positions of influence and power with the Persian troops as in the days of Christie, of Lindsay, and of Hart. Presents of improved arms, and perhaps artillery, would testify to our awakened interest." Nor is this all. English capital should be invested in Persia, a mission kept up at Teheran on "a very liberal scale," and a Persian navy fostered.

Sir Henry Rawlinson's "advanced" views met with very little support from Indian administrators, and Lord Lawrence's Government thus summed up their objections to the proposed measures:—

We venture to sum up the policy which is recommended or supported, in various language and by various arguments in our minutes, somewhat as follows:—"We object to any active interference in the affairs of Afghanistan by the deputation of a high British officer, with or without a contingent, or by the forcible or amicable occupation of any post or tract in that country beyond our own frontier, inasmuch as we think such a measure would, under present circumstances, engender irritation, defiance, and hatred in the minds of the Afghans, without in the least strengthening our power either for attack or defence. We think it impolitic and unwise to decrease any of the difficulties which would be entailed on Russia if that Power seriously thought of invading India, as we should certainly decrease them if we left our own frontier and met her half-way in a difficult country, and, possibly, in the midst of a hostile or exasperated population. We foresee no limits to the expenditure which such a move might require, and we protest against the necessity of having to impose additional taxation on the people of India, who are unwilling as it is to bear such pressure for measures which they can both understand and appreciate. And we think that the objects which we have at heart, in common with all interested in India, may be attained by an attitude of readiness and firmness on our frontier, and by giving all our care and expending all our resources for the attainment of practical and sound ends over which we can exercise an effective and immediate control.

Should a foreign Power such as Russia ever seriously think of invading India from without, or, what is more probable, of stirring up the elements of disaffection or anarchy within it, our true policy, our strongest security, would then, we conceive, be found to lie in

previous abstinence from entanglements at either Cabul, Candahar, or any similar outpost; in full reliance on a compact, highly-equipped, and disciplined army stationed within our own territories or on our own border; in the contentment, if not in the attachment of the masses; in the sense of security of title and possession, with which our whole policy is gradually imbuing the minds of the principal chiefs and the native aristocracy; in the construction of material works within British India, which enhance the comfort of the people, while they add to our political and military strength; in husbanding our finances and consolidating and multiplying our resources; in quiet preparation for all contingencies which no Indian statesman should disregard; and in a trust in the rectitude and honesty of our intentions, coupled with the avoidance of all sources of complaint which either invite foreign aggression or stir up restless spirits to domestic revolt.

After the establishment of Shere Ali at Cabul an interview took place between the Ameer and Lord Mayo at Umballa. That conference was of a most satisfactory character, but the Home Government feared that Lord Mayo might have gone a little too far in the direction of promising to the Afghan ruler the unconditional support of the British Government. The Duke of Argyll, on May 14, 1869, expressed himself to this effect, and received explanations from the Viceroy which showed that the Indian Government had not committed themselves to engagements of an indefinite character.

The question of Russia occupies much of the earlier correspondence which passed between Lord Northbrook and the Duke of Argyll. Relying on the friendly assurances again given by Prince Gortschakoff in his despatch of 19th (31st) January, 1873, that peace and tranquillity in Central Asia are the objects which Russia, in common with England, continues to pursue, the Indian Government had not failed to counsel Ameer Shere Ali to persevere in the peaceful policy which he had adopted, and had also enjoined the Governor of his Turkestan frontier to observe. On Sept. 15, 1873, Lord Northbrook and his Council wrote another despatch from Simla, setting forth the communications which had recently taken place with the Ameer's envoy "regarding the boundaries of Afghanistan and the general policy of the British Government towards that country." They say:—

As your grace was informed, we had promised the Ameer five lakhs of rupees to assist him in adjusting the claims of his subjects who had suffered from raids in Seistan, and we have now decided on presenting His Highness with an additional sum of five lakhs of rupees and with 10,000 Enfield and 5,000 Snider rifles, for which he had applied previous to the envoy's arrival.

The despatch then continues:—

The question of the policy to be pursued in case of actual or threatened aggression on Afghanistan was the subject of considerable discussion with the envoy. After receipt of your grace's telegram of July 1, the envoy was informed at the interview of the 12th idem that if, in the event of any aggression from without, British influence were invoked, and failed by negotiation to effect a satisfactory settlement, it was probable that the British Government would afford the Ameer material assistance in repelling an invader, but that such assistance would be conditional on the Ameer following the advice of the British Government and having himself abstained from aggression. Further and more definite explanations were given on this subject in the conversation with the envoy of July 30, to which we beg to refer your grace.

The Ameer had been alarmed by the Russian invasion of Khiva, and he, therefore, urgently appealed to the British Government for "great assistance in money and ammunition." Indeed, at this time, he appears to have contemplated the possibility of his having to retire with his family to India or to Europe. Hence, in the conferences with the Ameer's envoy to which we have referred, Lord Northbrook gave him conditional promises of support against external aggression. In one of the interviews it appears:—

The envoy asked what reply should be given by the Ameer to the request which the Turkomans had preferred for advice as to the attitude they should assume to the Russians, who had demanded a passage for their troops through the Turkoman territory.

His Excellency replied that the advice given by the Foreign Secretary was correct. The Turkomans were robbers and kidnappers, and the cause of a large portion of the mischief in Central Asia. The Ameer would do a most unwise thing to make himself responsible for such people in any way whatever. Of course, friendly answers should be returned to friendly letters from them, but the Ameer should in no way make himself responsible for them or countenance their lawless proceedings or any opposition on their part to the march of Russian troops.

That Her Majesty's Government continued to give the Ameer the most emphatic promises of support against aggression is shown by the following extract

from a letter written by Lord Northbrook to His Highness on September 6, 1873 :—

The result of the communications between the British and the Russian Governments has been, in my opinion, materially to strengthen the position of Afghanistan and to remove apprehension of dangers from without. The boundaries of your highness's dominions to which the letters refer have now been definitely settled in a manner which precludes any reopening of the matter by Bokhara or any other Power, or any further question or discussion on the subject between your Highness and your neighbours in those quarters. To this settlement the British Government are a party, and they are consequently even more interested than before in the maintenance of the integrity of your Highness's frontier. I have had some conversation with your envoy on the subject of the policy which the British Government would pursue in the event of an attack upon your Highness's territories. A copy of the record of these conversations is attached to this letter. But the question is in my opinion one of such importance that the discussion of it should be postponed to a more suitable opportunity.

In 1874-75 the Ameer began to show some coldness on account of the remonstrances made by the British Government in the interests of Yakoub Khan, the non-recognition in definite terms of Abdoolah Jan, and the mission to Wakhan. He accepted the arms given to him by the Indian Government, but left the offered subsidy of 100,000*l.* untouched in the Kohat Treasury, and upon civil pretexts refused Mr. Forsyth a passage to Cabul.

A new influence then appeared on the scene in the person of Lord Salisbury, who, in a despatch January 22, 1875, referred to the grave aspect of affairs in Central Asia and on the confines of Persia and Afghanistan, and complained of the scanty information furnished to the Government by the native agents at Cabul :—

Her Majesty's Government are of opinion that more exact and constant information is necessary to the conduct of a circumspect policy at the present juncture. The disposition of the people in various parts of Afghanistan, the designs and intrigues of its chiefs, the movement of nomad tribes upon its frontier, the influence which foreign Powers may possibly be exerting within and without its borders, are matters of which a proper account can only be rendered to you by an English agent residing in the country. There are many details, moreover, a knowledge of which it is material that the military authorities should possess, and with respect to which it is not to be expected that a native agent would be either able or willing to collect for your Government trustworthy information.

I have, therefore, to instruct you to take measures, with as much expedition as the circumstances of the case permit, for procuring the assent of the Ameer to the establishment of a British agency at Herat. When this is accomplished it may be desirable to take a similar step with regard to Candahar. I do not suggest any similar step with respect to Cabul, as I am sensible of the difficulties which are interposed by the fanatic violence of the people.

The Viceroy in Council, in a despatch dated June 7, 1875, recommended that no immediate pressure be put upon the Ameer, or any particular anxiety be shown by us upon the subject; but that advantage be taken of the first favourable opportunity that his own action or other circumstances may present for the purpose of sounding his disposition, and of representing to him the benefits which would be derived by Afghanistan from the proposed arrangement. Lord Northbrook and his advisers went on to say :—

Much discussion has recently taken place as to the effect that would be produced by a Russian advance to Merv. We have before stated to Her Majesty's Government our apprehension that the assumption by Russia of authority over the whole Turkoman country would create alarm in Afghanistan, and we think it desirable to express our opinion of the course which should be adopted if it should take place. It would then become necessary to give additional and more specific assurances to the ruler of Afghanistan that we are prepared to assist him to defend Afghanistan against attack from without.

On November 19, 1875, Lord Salisbury renewed his demand, apparently dreading that "Russia might by terror or corruption obtain a mastery over the Ameer which would detach him from English interests." He suggested an insidious mode by which the object to which he attached so much importance could be accomplished :—

The first step in establishing our relations with the Ameer upon a more satisfactory footing will be to induce him to receive a temporary embassy in his capital. It need not be publicly connected with the establishment of a permanent mission within his dominions. There would be many advantages in ostensibly directing it to some object of smaller political interest, which it would not be difficult for your Excellency to find, or, if need be, to create. I have, therefore, to instruct you, on behalf of Her Majesty's Government, without any delay that you can reasonably avoid, to find some occasion for sending a mission to Cabul, and to press the reception of this mission very earnestly upon the Ameer. The character you will give to it and the amount of escort, if any, that it will require, I must leave entirely to your judgment. The envoy whom you may select will be instructed to confer with the Ameer personally upon the recent events in Central Asia; to assure him of the earnest desire of Her Majesty's Government that his territories should remain safe from external attack; and, at the same time, to point out to him the extreme difficulty which will attend any effort on your part to ensure this end, unless you are permitted to place your own officers upon the frontier to watch the course of events. In these communications he will not depart

from the amicable tone in which your intercourse with the Ameer up to this time has been conducted. On the contrary, he will not forget that one of the chief objects of his mission is to leave in the Ameer's mind an undoubted impression of the friendly feeling of Her Majesty's Government. But, maintaining this tone, it will be the envoy's duty earnestly to press upon the Ameer the risk he would run if he should impede the course of action which the British Government think necessary for securing his independence.

Lord Northbrook, and his advisers in reply, adhered to the opinion they had already expressed.

On the return of Lord Northbrook to England, Lord Lytton was appointed Governor-General of India. On February 28, 1878, Lord Salisbury addressed to the new Viceroy a despatch in which he was told that the present appeared to Her Majesty's Government to be a favourable moment for obtaining permission to place British agents in Afghanistan, especially as "the Queen's assumption of the Imperial title in relation to Her Majesty's Indian subjects, feudatories, and allies will now for the first time conspicuously transfer to her Indian dominions, in form as well as in fact, the supreme authority of the Indian empire." Lord Salisbury thought the promises of support made by Lord Northbrook to the Ameer were too "ambiguous" to ensure confidence or inspire gratitude on his part :—

Her Majesty's Government are, therefore, prepared to sanction and support any more definite declaration which may, in your judgment, secure to their unaltered policy the advantages of which it has been hitherto deprived by an apparent doubt of its sincerity. But they must reserve to themselves entire freedom of judgment as to the character of circumstances involving the obligation of material support to the Ameer; and it must be distinctly understood that only in some clear case of unprovoked aggression would such an obligation arise.

In the next place, they cannot secure the integrity of the Ameer's dominions unless His Highness be willing to afford them every reasonable facility for such precautionary measures as they may deem requisite. These precautionary measures by no means involve the establishment of British garrisons in any part of Afghanistan, nor do Her Majesty's Government entertain the slightest desire to quarter British soldiers upon Afghan soil; but they must have, for their own agents, undisputed access to its frontier positions. They must also have adequate means of confidently conferring with the Ameer upon all matters as to which the proposed declaration would recognise a community of interests. They must be entitled to expect becoming attention to their friendly counsels; and the Ameer must be made to understand that, subject to all fair allowance for the condition of the country and the character of the population, territories ultimately dependent upon British power for their defence must not be closed to those of the Queen's officers or subjects who may be duly authorised to enter them.

The abortive Peshawur conference, in which Sir Lewis Pelly represented the British Government, followed. The interviews were brought to an end by the death of the Ameer's envoy; and although Shere Ali was anxious to prolong the conference, and a fresh envoy was on his way from Cabul to Peshawur armed with authority, it was said, to accept all the conditions of the British Government, yet the Viceroy instructed Sir Lewis Pelly to close the negotiations.

Lord Lytton had done his work so well that on October 4, 1877, it became Lord Salisbury's agreeable duty to convey to him on the part of Her Majesty's Government, "their full and cordial approval of the proceedings of his Excellency's Government." The Foreign Secretary's despatch contains many caustic observations, but the most important part of it is in the following paragraph, which, it will be seen, ends with a menace :—

The independence of Afghanistan is a matter of importance to the British Government, and, as an essential part of arrangements for its protection, Her Majesty's Government would still be glad to station agents upon whom they could rely at Herat and Candahar. In the event, therefore, of the Ameer, within a reasonable time, spontaneously manifesting a desire to come to a friendly understanding with your Excellency on the basis of the terms lately offered to but declined by him, his advances should not be rejected. If, on the other hand, he continues to maintain an attitude of isolation and scarcely veiled hostility, the British Government stands unpledged to any obligations, and, in any contingencies which may arise in Afghanistan, will be at liberty to adopt such measures for the protection and permanent tranquillity of the North-West frontier of Her Majesty's Indian dominions as the circumstances of the moment may render expedient, without regard to the wishes of the Ameer Shere Ali or the interests of his dynasty.

On June 7 the Viceroy sent his first telegram to London announcing that a Russian agent was about to visit the Ameer, but it was not till July 30 that he was able to communicate detailed information. On that date he telegraphed :—

Have now heard from Peshawur reported arrival of Russian officer at Cabul with large military escort. This, of course, cannot be Kauffmann, and may be native of rank in Russian service; though all accounts as yet point to European officer. If such mission be authenticated I will telegraph again. It will be difficult to act or instruct frontier officers without definite indication of views of Cabinet on such conduct on part of Russia and Ameer, having regard to Russia's formal promises and Ameer's refusal to receive British mission in any shape. What I shall then require to know without delay is whether this will be treated by Her Majesty's Government as an imperial question with Russia, or left to us to deal with as a matter between Ameer and Government of India. In latter case I shall propose, with your approval, to insist on immediate suitable reception of European British mission.

I will communicate with you further on measures which may in this contingency become necessary for securing due permanent preponderance in Afghanistan. The alternative would be continued policy of complete inaction, difficult to maintain and very injurious to our position in India.

On August 19 the Government of India sent a despatch to Lord Cranbrook in which they say :—

We have now the honour to forward copies of telegrams from the Deputy Commissioner of Peshawur which report the further proceedings of the Russian mission at Cabul. It will be seen that the Russian envoy was received in durbar on July 26, and is said to have presented two letters to the Ameer—one from His Imperial Majesty the Czar and the other from the Governor-General of Tashkend. At a second interview on the 2nd or 3rd of August the Ameer handed to the envoy a written reply, the contents of which are not known, and which was immediately despatched by special horsemen to Russian Turkestan. On receiving your lordship's approval, by telegram, of our proposal to depute a British envoy to Cabul, we offered the appointment to Sir Neville Chamberlain, who has accepted it. He will be accompanied, for political duties, by the officers named in the margin (Major P. L. N. Cavagnari, C.S.I., Major O. B. C. St. John, R.E., Captain St. V. A. Hammick, and a medical officer) and by an escort of 250 sabres. The mission will start very early in September, and we enclose a copy of the instructions issued to the Punjab Government, requesting that the necessary preparations may be made with the utmost despatch. We have also decided to send a special native emissary to the Ameer in advance of the mission, in order that His Highness may have due notice beforehand that the envoy is coming, and that the necessary arrangement may be made for his passage through Afghan territory. For this duty we have selected Nawab Gholam Hussein Khan, C.S.I., formerly British Agent at Cabul, who will leave Peshawur on Aug. 23.

A despatch, dated Sept. 26, announces that the commander of the fort of Ali Musjid had refused to allow the mission to pass through the Khyber Pass. After describing events with which our readers are familiar, Lord Lytton and his Council continue as follows :—

It is to be regretted that this final endeavour on the part of our Government to arrive at some definite understanding with the Ameer of Cabul should have been thus met with repudiation and affront. We submit, nevertheless, that the situation of affairs and their tendency left us no choice but to make the attempt; and that we employed the only method which offered any chance of success. The obviously growing estrangement of the Ameer, his attitude toward us of exclusion and scarcely veiled hostility during the past twelve months, and his disregard of the amicable overtures made to him in 1876-77 gave to his formal reception, in August last, of Russian emissaries the character of a grave political declaration. It appeared quite possible, however, that the significance of this event might have been overrated or misconstrued in India, or that the Ameer himself might be induced, by timely diplomatic representations, to realise the gravity of his action, and to appreciate its inevitable effect upon his relations with our Government. But the only hope of clearing up any such misunderstandings, or of bringing our legitimate influence to bear upon the Ameer, lay in the renewal of direct personal intercourse with him through a British envoy. And there appeared to be no way left open by which this end could be attained other than the simple and straight course of despatching a mission immediately to Cabul. To have asked the Ameer whether he would receive the mission, and to have awaited his time and pleasure, would have been a futile repetition of an experiment which had failed already. The repulse of Sir Neville Chamberlain by Shere Ali at his frontier while the Russian emissaries are still at his capital has proved the inutility of diplomatic expedients, and has deprived the Ameer of all claim upon our further forbearance.

On October 19 the Viceroy received the following letter from the Ameer :—

After compliments; your Excellency's despatch regarding the sending of a friendly message has been received through Nawab Gholam Hussein Khan; I understand its purport, but the Nawab had not yet had an audience, nor had your Excellency's letters been seen by me when a communication was received to the address of my servant Mirza Hubibullah Khan, from Commissioner, Peshawur, and was read. I am astonished and dismayed by this letter, written threateningly to a well-intentioned friend, replete with contentions, and yet nominally regarding a friendly mission. Coming thus by force, what result, or profit, or fruit could come of it? Following this, three other letters from above-mentioned source, in the very same strain, addressed to my officials, have been perused by me. Thus, during a period of a few days several letters from that quarter have all been before me, and none of them have been free from harsh expressions and hard words, repugnant to courtesy and politeness, and in tone contrary to the ways of friendship and intercourse. Looking to the fact that I am at this time assailed by affliction and grief at the hand of fate, and that great trouble has possessed my soul, in the officials of the British Government patience and silence would have been specially becoming. Let your Excellency take into consideration this harsh and breathless haste with which the desired object and place of conference have been seized upon, and how the officials of the Government have been led into discussion and subjection to reproach. There is some difference between this and the pure road of friendship and goodwill. In alluding to those writings of the officials of the opposite Government which have emanated from them, and are at this time in the possession of my own officials, the latter have in no respect desired to show enmity or opposition towards the British Government, nor, indeed, do they with any other Power desire enmity or strife, but when any other Power, without cause or reason, shows animosity towards this Government, the matter is left in the hands of God and to His will. The esteemed Nawab Gholam Hussein, the bearer of this despatch, has, in accordance with written instructions received from the British Government, asked for permission to retire, and it has been granted. Dated Sunday, 6th October.

Acting on instructions received from the Cabinet, Lord Lytton addressed a final letter to the Ameer, demanding that he should make an apology in writing, and consent to receive a permanent British Embassy within his territory. The Viceroy informed the Ameer that unless he accepted fully and plainly "these conditions by November 20 he would be treated as a declared enemy of the British Government." To this hostile letter no answer was received, and accordingly war against Afghanistan was begun on November 21.

CENTRAL ASIA.

The official correspondence relating to Central Asia makes up a volume of 206 pages, and ranges in date from December 20, 1873, to September 30, 1878. In August last Lord Salisbury drew attention to the advance of General Kaufmann to Kark, near to the north frontier of Afghanistan, quoted the various assurances given by Russian Ministers that the Czar had no desire whatever in any way to interfere in the affairs of Afghanistan, and asked explanations. The reply of M. de Giers was to the effect that the force referred to had been pushed forward in consequence of the attitude of England during the Turkish war; that Russia had as much right to take that step as England had to bring Indian troops to Malta; but that, the aspect of affairs having changed, all the special measures of military precaution which Russia had adopted had now been stopped, and nothing was being done calculated to give umbrage to Her Majesty's Government. This assurance is repeated in a more formal manner in a subsequent despatch.

MR. GLADSTONE ON THE AFGHAN WAR.

Mr. Gladstone delivered two addresses to his constituents in the borough of Greenwich on Saturday. In the afternoon he was entertained at a luncheon at the Ship Hotel, and in proposing "Prosperity to the Borough of Greenwich Liberal Association," he defended the Birmingham plan of organisation, and challenged its opponents to produce a better. Referring to the last general election, and to its results, Mr. Gladstone said that he found he was mistaken when, in a recent article, he wrote that the Liberals, owing to their dissensions in 1874, gave the Tories twenty votes; the real number was twenty-six; and when they remembered that Governments had been carried on for years with a smaller majority than twenty-six the Liberals would see how important the subject of organisation was to them. It was necessary, however, to guard against precipitate or imperfect adoption of the Birmingham plan. If, for instance, in a town where there are 10,000 Liberals an attempt is made to apply the Birmingham plan, and only two or three thousand join the association, leaving out the majority of the Liberals, it is plain that that town is not ripe for the introduction of the new system; and if the minority then go on to apply what they call the "Birmingham plan," more harm than good must result from the false application of that principle.

In the evening, Mr. Gladstone, who was accompanied by Mrs. Gladstone, attended a public meeting held at the Skating Rink at Plumstead, at which 4,000 or 5,000 persons were present. The right hon. gentleman, upon whose entrance into the building the whole meeting rose and cheered for several minutes, was presented with an address expressing regret at the severance of his connection with the borough of Greenwich, and the pride which the borough would ever feel at having been associated with his name and fame. Mr. Gladstone, in reply, spoke for an hour and fifty minutes. He said he would not draw in detail the contrast between the present time and five years ago. Then there was a good deal said about "harassed interests." He wondered what the "harassed interests" thought of it now. At present he knew of but one "harassed interest," which was the British nation. At the next general election, he said, the people would have to deal with a question so large as to include all other questions—the question of the manner in which this country is to be governed. "Personal government" was not a happy phrase, and he protested against its being interpreted to mean that the Sovereign desired to depart from the traditions of the Constitution; but he charged the present advisers of the Crown with having insidiously begun a system intended to narrow the liberties of the people of England, and to reduce Parliament to the condition of the French Parliaments before the great Revolution. Retorting the accusation that he and his supporters were the friends of Russia, Mr. Gladstone asserted that the Government had been the real friends of that Power, having brought her back to the Danube, from which she was driven in 1856, left it in her power to make herself the liberator of Bulgaria, and by the device of creating the province of Eastern Roumelia, had given her an opportunity for intriguing pretty effectively among that portion of the Bulgarians still left under the rule of the Sultan. Mr. Gladstone then spoke at great length on the Afghan war, and expressed his fear that it was a wholly unjust war, which had been waged by the present Government in furtherance of a settled intention to force the Ameer to receive European residents in his cities, contrary to the treaty arrangements entered into with him, and in opposition to his known preference for native agents. He complained that Paragraph 9 of Lord Cranbrook's despatch contained three statements, each of which was true, but the impression produced by the three together was untrue. It was not true that

the late Government refused to give conditional assistance to the Ameer. Lord Northbrook informed the Ameer (under the instructions of the Government) that in the event of foreign aggression, "should the endeavours of the British Government to bring about an amicable settlement prove fruitless, the British Government are prepared to assure the Ameer that they will afford him assistance in the shape of arms and money, and will also, in case of necessity, aid him with troops." It was also totally untrue that the Viceroy was instructed to postpone the subject—he had no such instructions. Mr. Gladstone quoted from the Parliamentary papers a despatch written by Sir R. Pollock at the beginning of 1874, in which he stated his conviction that no unfavourable change whatever had occurred in the disposition of the Ameer, and that His Highness leaned as much as ever on the British Government. The right hon. gentleman then referred to the policy pursued after Lord Lytton's arrival in India, and laid much stress upon the omission from the Blue Book of four letters sent to the Ameer by order of the Viceroy by the Commissioner of Peshawar, and the threatening tone of which the Ameer had given as his reason for refusing to receive any English mission at all. Our native agent at Cabul had also stated that the Ameer was pained and alarmed by these letters which have not been produced. Mr. Gladstone continued:—

But we determined to depart from the policy of twenty years and of five admirable Viceroys. We not only determined to depart from it by pressing the reception of these agents, but we determined to enforce that pressure by war, and we determined to introduce the subject in terms so harsh that the Ameer complains in the hearing of our agent—and our own agent seems to agree with him—"It is as if they meant to disgrace me." And now what is the answer to all this? Why, the answer is only this, that Russia had sent a mission to Cabul. Well, if Russia sent a mission to Cabul—and I told you my opinion on this subject—why have we not called Russia to account? (Loud and prolonged cheering and waving of hats.) If an offence has been committed, I want to know whose is the greater share of that offence? (Cheers.) The Ameer was under no covenant that he was not to receive a Russian mission; we were under a covenant with him not to force on him a British mission. He was under no covenant not to receive a Russian mission; Russia was under a covenant with us to exercise no influence in Afghanistan. If there was an offence, whose was the offence? The offence, if any, was committed by the great and powerful Emperor of the North, with his eighty millions of people, with his 1,400,000 or 1,500,000 soldiers, and fresh from his recent victories, and not by the poor, trembling, shuddering Ameer of Afghanistan, with his few troops, over which he exercises a precarious rule. (Cheers.) But now, having received from the Czar of Russia the greater offence, we sing small to Russia, and ask her to withdraw her mission; and when she says it is only a mission of courtesy, we seemingly rest content, but we march our thousands into Afghanistan. (Cheers.) Anything so painful and so grievous has not come under my notice.

The gallantry of their soldiers would no doubt do all that could be done. Neither upon them nor upon Lord Lytton rested the responsibility. It rested absolutely upon the Cabinet of this country. (Cheers.) Next week the responsibility would be divided. Parliament would be asked what it thought of these transactions, and he was not sanguine as to the reply. He did not think the facts he had stated could be shaken. He should be glad if they could. His was only a contribution which might assist them in making up their minds, the despatches not having yet been forty-eight hours in his possession. But the appeal to Parliament was not the final appeal. The great question that towered above every other was this—Was the war a just war? It was not to be answered by telling them that the war had begun and that they must be dumb.—

These were not the manners of our forefathers. It was not thus that Lord Chatham and Mr. Burke understood their duty when vain and mad attempts were made to reduce the American colonies to subjection; it was not thus that Lord Derby understood his duty when in 1857, with the active support of the present Prime Minister, he believed that an unjust war was being waged against China, and when he made his appeal to both Houses of Parliament. This question cannot be settled by injunctions to be dumb; it cannot be settled by the production of garbled evidence; it cannot be settled by a chorus of leading articles written to-day and forgotten, or contradicted, or disavowed to-morrow; it cannot be settled by military success—for, thank God, the arbitrament of the sword is not the supreme nor the sole arbitrament of the affairs of civilised nations—(cheers)—it cannot be settled by Parliamentary majorities. But that responsibility, which at this moment is an undivided responsibility resting upon ten or twelve men, will next week or the week afterwards very likely be divided between them and the two Houses of Parliament, and within no long period—it may be within a very short period—the people of England will have to say whether they will take upon themselves their share of that responsibility. (Cheers.) And remember, that if they do, their share will be the largest of all. They are the tribunal of final appeal. Upon them, upon every constituency, upon every man in every constituency, who gives his sanction to an unjust war, the guilt and the shame will lie. (Hear, hear.) No; there is something a great deal higher than all those external manifestations by which we are apt to be swayed and carried away; something that is higher, something that is more inward, something that is more enduring. External success cannot always silence the monitor that lies within. You all know the noble tragedy of our great Shakespeare, in which Lady Macbeth, after having achieved the utmost external success, after having waded through blood to a crown, and that crown at the moment seemingly undisputed, yet is so troubled with the silent action of con-

science residing within the breast that reason itself is shaken in its seat, and she appears at night wandering through the chambers of her castle. What does she say? There she had nothing to warn her from without, nothing to alarm her. Her success had been complete. She had reached the top of what some think to be human felicity, and what all admit to be human authority. What does she say in that condition: "Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand." And the physician appointed to wait on her, in the few simple, pregnant words of the poet, says, "This disease is beyond my practice." Yes, gentlemen, the disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world. The penalty may linger; but, if it lingers, it only lingers to drive you on further into guilt and to make retribution when it comes more severe and more disastrous. It is written in the eternal laws of the universe of God that sin shall be followed by suffering. An unjust war is a tremendous sin. The question which you have to consider is whether this war is just or unjust. So far as I am able to collect the evidence, it is unjust. It fills me with the greatest alarm lest it should be proved to be grossly and totally unjust. If so, we should come under the stroke of the everlasting law that suffering shall follow sin; and the day will arrive—come it soon or come it late—when the people of England will discover that national injustice is the surest road to national downfall. (Loud and prolonged cheering.)

Mr. W. H. STONE then moved, and Mr. J. E. SAUNDERS seconded, the following resolution, which was carried by acclamation:—

That this meeting of electors of the borough of Greenwich hereby expresses its entire concurrence in the address presented this evening to the Right Hon. W. E. Gladstone, M.P.; and, while deeply regretting the prospect of a severance of the connection which for the last ten years has existed between Mr. Gladstone and this constituency, desires sincerely to thank the right hon. gentleman for the course he has pursued as their representative in Parliament.

The assemblage then dispersed.

BRADFORD.

A great demonstration was made at Bradford on Saturday afternoon against the policy of the Government in reference to Afghanistan. A resolution, moved by Mr. Hutchinson, M.P., and seconded by the Rev. Dr. Mellor, of Halifax, and supported by Mr. R. Kell, was passed, affirming that no justification for the war was found in any of the declarations of the Government, and expressing deep sorrow at "the prospect of an unprovoked and unjust war." Mr. Forster, M.P., wrote that he could not attend, as he desired to reserve himself for the meeting of Parliament. Mr. Jacob Bright, M.P., in replying to an invitation, said that a little while ago we had "peace with honour," but now we had "war with glory—a glory which comes from a strong Power driving from their homes a defenceless people." Mr. E. A. Freeman remarked in a letter that it was "the duty of all Englishmen to protest against either Englishmen or Afghans being butchered to gratify the diseased ambition of a Minister who feels that his only chance of keeping power is by an appeal to the worst passions of mankind." Mr. Alfred Illingworth moved:—"That the constant danger to which the nation is exposed through the unchecked exercise by the Government of the prerogative of the Crown renders it imperative that the sanction of Parliament should be obtained before war in any case is declared." Referring to Lord Beaconsfield, he said he knew no man—and he had had five years' experience of him in the House of Commons—who would more readily and ruthlessly sacrifice anything and everything that we regarded as honourable and as making for the interest of the people at large upon the altar of his ignoble ambition. Mr. T. Ormerod (Brighouse) seconded the resolution, which was passed with only three or four dissentients. It was resolved to send copies of the resolutions to the Prime Minister and his colleagues, and that memorials in accordance therewith should be presented to both Houses of Parliament.

NONCONFORMIST MINISTERS AND THE AFGHAN WAR.

At a meeting of prominent Nonconformist ministers, held in Birmingham on Friday, the following resolutions were passed:—"That this meeting condemns the invasion of Afghanistan as an act of aggression which has been entered upon by the Government of this country, in a manner for which no adequate defence has been offered, and which is not justified on any grounds of policy or justice." "That this meeting regards the Afghan war as opposed to the principles of the Christian religion, and hostile to the interests of civilisation." "That a general conference of Nonconformist ministers of the Midland counties be held to consider especially the moral and religious aspects of the war. The conference to be held at Birmingham on Monday, December 9th."

Sermons have been preached against the justice of the Afghan war from many Nonconformist pulpits in town and country. The Rev. J. G. Rogers, B.A., on Sunday evening strongly denounced the war, and we have received the outline of a discourse on the same subject preached by the Rev. J. Brown at the Bunyan Meeting, Bedford. Messrs. Ireland and Co., of Manchester, publish a very admirable discourse on "Political and Social Ungodliness," in reference to the war, delivered by the Rev. A. Mackennal, B.A., at Bowdon Congregational Church.

ABSORPTION V. MEDICINE AND DISEASE. HOLMAN LIVER & STOMACH PAD

COMBINES ECONOMY, CONVENIENCE, SAFETY, & EFFECTIVENESS
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HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

Hill Ridware, near Rugeley, Nov. 1, 1878.

Dear Sirs,—Accept both our sincere thanks for the good your little Pad has done my husband; we cannot think too highly of so wonderful an invention. I may say it is like snatching him from the grave, for I believe he could not have lasted much longer; he was getting weaker every day, and could not eat anything, nor could he get any sleep—indeed, I have scarcely known what it was to have a good night's rest with him since May. We thought he would never know the day he would feel so well as he does now, and eat his food and sleep so pleasantly. He is going to work to-morrow, thanks to your little Pad. Please send me some books, as the cure of such a case is a thing unheard of in these parts before. My husband is known for twenty miles round, and he is beginning to look as he used to do seven years ago. All the people want to know the reason of it. We shall do all in our power to make it known in this part. I shall have one myself in a little while.—Yours respectfully,

M. GRIMLEY.

HOLMAN LIVER PAD CO.

10, ARGYLL STREET, REGENT STREET, LONDON.

28, Gensing Road, St. Leonards, Oct. 22, 1878.

Gentlemen,—Inestimable advantages have accrued to me from the use of your Pad. All the functions of the digestive system have been brought to their proper tone, and seem to work in complete harmony. In short, I may truly say that the advantage has been so great and promises to be so lasting that I am astounded at the result, and feel that an everlasting debt of gratitude is due to you for the introduction of so harmless yet so efficacious a remedy. The calm content which I now enjoy after six years' anguish is a blessing of inestimable and priceless worth.—Yours obediently,

F. BELL.

HOLMAN LIVER PAD CO.

10, ARGYLL STREET, REGENT STREET, LONDON.

John Proctor, Conisborough, writes under date of Oct. 18, 1878:—

Messrs. The Holman Liver Pad Company,

Gentlemen,—I have received great benefit from the Liver Pad. It has wrought an entire change upon my whole system. I am happy to say I am now cured. I am daily congratulated by my friends on my improved appearance. I have had great pleasure in introducing the Pad to my friends, three of whom have already had Pads, and the change effected by them has been almost miraculous.

What ground can there be for doubting such statements? What folly to accept them.

HOLMAN LIVER PAD CO.

10, ARGYLL STREET, REGENT STREET, LONDON.

Llan-Festiniog, October 23, 1878.

Gentlemen,—Please send another Child's Pad—it is for a friend. My child is coming on as well as possible. It is relieved of the pain so long suffering with.—Yours truly,

C. WILLIAMS.

HOLMAN LIVER PAD CO.

10, ARGYLL STREET, REGENT STREET, LONDON.

56, High Street, Newport, Mon., Sept. 24, 1878.

Gentlemen,—I am happy to inform you that the Pad you sent me ten days ago has worked really startling improvements in my health. It would take up too much time to explain to you the many different ways in which it has proved so beneficial to me. Suffice it to say, that I feel quite another person, as the food I now take digests; therefore, I cannot speak too highly of your Pad. I have strongly recommended them to all whom I have encountered suffering with indigestion.—Yours truly,

AGNES ADAMS.

HOLMAN LIVER PAD CO.

10, ARGYLL STREET, REGENT STREET, LONDON.

Curdale Farm, Cleobury Mortimer, August 29, 1878.

Gentlemen,—I should feel obliged by your forwarding me by return of post one of "Holman's Liver and Stomach Pads," for which I have enclosed P.O.O. value 10s. I have great pleasure in saying that the Pad you sent has done me a great deal of good, and shall continue to make it known to others.—Yours truly,

CHAS. PEECE.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

Llanberis, Oct. 30, 1878.

Dear Sirs,—I have recommended your Pads to several, and they seem to act wonderfully.—Yours respectfully,

ISH. DAVIS.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

46, St. Domingo Grove, Everton, Liverpool, Sept. 3, 1878.

Sirs,—Miss Brown has much pleasure in informing you that she has worn the Pad (Holman, Liver and Stomach) for a month, and derived great benefit from it.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

Liverpool, Sept. 24, 1878.

Dear Sirs,—I had for four years suffered from dyspepsia and constipation, when Dr. Fairchild's lecture last month acquainted me with the curative powers of the Holman Pad; and I am happy now to state that having worn one—together with an Absorption Plaster for a few weeks—I am no longer troubled with ailments, and feel perfectly well. Thus, from my own experience, I can testify to the tonic and absorbing effects of the Pad and Plaster, and of which to inform you gives me much pleasure.—I am, dear Sirs, yours respectfully,

F. PRANGE.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

61, Attwood Street, Kidsgrove, Oct. 24, 1878.

Gentlemen,—The Pad I sent for this day fortnight is doing good service; the patient is an elderly woman, and was badly afflicted with indigestion and general debility, accompanied with spasm. I now require one for my wife, and enclose P.O.O. for 15s. By forwarding same you will greatly oblige, yours truly,

R. H. THOMAS.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

Hucknall Torkard, near Nottingham, Oct. 4, 1878.

Gentlemen,—For a length of time I suffered very much from biliousness and headache, and, after reading your lecture, "Nature's Laws," it struck me forcibly that one of your Stomach and Liver Pads would be beneficial to me.

I obtained one, and have worn it thirty days, and am perfectly satisfied with the result.—Yours faithfully,

THOS. WARD.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

5, Riggall's Buildings, Macaulay Street, Grimsby, July 5, 1878.

Messrs. Walsh and Company.

Gentlemen,—Through the recommendation of a gentleman in Grimsby I was induced to purchase a Holman's Liver Pad for my wife, who has been suffering from indigestion for this last four or five years. It affords me very great pleasure to be able to inform you that, after wearing the Pad as directed, she found almost immediate relief, and is daily improving by its use. She has been under medical men for four years, and I can positively assert that the Pad has done more good than all the doctors combined.—Yours truly,

HENRY HOPKINS.

HOLMAN LIVER PAD CO.,

10, ARGYLL STREET, REGENT STREET, LONDON.

18, Willingham Terrace, Weelsby, Great Grimsby, July 25, 1878.

Dear Sirs,—For the first time in my life I am about to give a testimonial (and one entirely unsolicited) as to the merits of a proprietary medicine. For years I have suffered from a complication of disorders produced by impaired digestion, and have spent pounds and tried very many things without any benefit. Hearing, through a friend, of the Holman Stomach and Liver Pad, and yielding to his urgent entreaties, I purchased one from you a fortnight ago. From that day to the present I have been entirely free from pain or uneasiness of any kind, and the beneficial effect upon my health and spirits is marvellous. I shall be glad at any time to answer questions and give full details of my case.—Yours sincerely,

GEORGE ORMAN.

PROFESSOR D. A. LOOMIS, M.D., formerly Professor of Anatomy in the Pennsylvania Medical College, late Surgeon in the U.S. Army, and Professor in a medical college, St. Louis, says the Pad is a marvel of success. "I have given it workings a personal inspection, and find that it merits my professional sanction. It acts kindly, safely, and effectively, and comes the nearest to a universal Panacea of anything I know in medicine, and the only wonder is that the medical profession has not before made it of practical use to suffering humanity, for the principle is as old as Hippocrates himself."

THE HOLMAN LIVER PAD COMPANY, 10, ARGYLL STREET, REGENT STREET, W.

Branches.

16, RODNEY STREET, LIVERPOOL.

63 and 64, GREAT WESTERN ROAD, BIRMINGHAM.

82, OXFORD STREET, ALL SAINTS, MANCHESTER.

24, GREAT GEORGE STREET, LEEDS.

115, CLEETHORPE ROAD, GRIMSBY.

Price of Child's Pad ...	...	7s. 6d.
" Regular Size Pad ...	...	10s. 6d.
" Special Size Pad (extra size and strength) ...	...	15s. 0d.
" Extra Special Spleen Pad ...	...	35s. 0d.
Medicated Body Plasters ...	...	2s. 6d. per pair.
Medicated Foot Plasters ...	...	2s. 6d. each.

Absorption Salt, 1s. per package; 5s. for six packages.

Consultations Free of Charge. A competent Lady always in attendance at the Ladies' Department.